Factual report

from the Eternal World
for all peoples of the Earth

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This publication is based on mediumistic messages that were received in the 1930s through the mediator Josef Griessmayer and transcribed by Raimund Kubasek. After various corrections were made through another mediator, this work was reproduced and published by Franz Woller in 1964.

This work claims that the spiritual author of the mediumistic transmissions was John the Younger, whose intention was to spread the truth about the life of Christ.

A copy of the work reproduced by Mr Franz Woller is held in the Austrian National Library.

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The afterlife researcher Raimund Kubasek and various notes on the creation of the mediumistic report.

The birth of Christ and his childhood years

After millions of years of human existence, during which people knew the Eternal One and the true meaning and purpose of earthly life, peoples came into this world who were less devoted to cognition and more to faith, worshipping various gods. These peoples were still able to distinguish good from evil. Their cult of faith was to serve the benevolent gods through works of charity, while fearing the evil gods and protecting themselves from them by offering sacrifices. Their more childlike faith and relatively good character did not allow them to consider evil as good and to pass off lies as truth.

There was also a people who believed in only one god. This supposed god, through messages in his spirit via mediators, told the leaders of this people that he was the sole creator of the world and of life on earth; they should worship, adore and serve him alone. The leaders and the people believed these messages – proclaimed in a prophetic spirit – and worshipped this spirit being as god, willingly accepting his offer to be called 'god's chosen people'. The being posing as god then concluded a bloody covenant with the people with the help of his mediators and, under terrible threats and curses, established laws that hypocritically concealed the lies, malice and bloodlust, and which it imposes on its chosen people, to rob, murder or enslave other peoples, which it itself determines, with its help. It demanded that its people sacrifice animals to it without ceasing, killing them in torturous ways, and destroy every human being who dared not to recognise it as god or who considered its influence and activity in its spirit to be incorrect and evil.

At this turning point in history, larger and smaller groups of people lived scattered throughout the world, whose common endeavour was to cultivate free knowledge, the cognition of eternal life and of the Eternal One, whom they recognised as the greatest and most perfect of all spiritual beings. These people were called Essenes; they regarded themselves as 'brothers and sisters' and addressed each other as 'brother' or 'sister'. They maintained contact with spiritual beings from the beyond and were aware that the time was near when the Eternal One himself would come as a human being and speak to people in his spirit of truth.

Thus, there were several Essene communities in the land of Judea and Galilee, which, informed of what was to come through their communication with the spirit world, formed a close spiritual community and were in constant contact with one another. They were tolerated by the other peoples. Only the Jews were hostile towards them, sought to harm them and threatened their lives.

In Nazareth, a small town in the land of Galilee, there lived a man named Joseph Aramæas, who was the head of the family and leader of the local Essene community. He practised the craft of carpentry and joinery. In the year 734 AD, when Joseph was sixty-eight years old, a being from the true world came to a meeting of the Essenes in Nazareth and spoke to Joseph through the mouth of a human mediator:

"Dear brother, set out immediately for Sepphoris. Go to the Essene Sister Anna, nicknamed Macharda, who lives there, for she is dying and eagerly awaiting you. She will entrust her two-and-a-half-year-old daughter Mary to your care. Take Mary into your home and be a father to her. You and your family will find joy in the child."

Joseph replied to the otherworldly being that he was happy to go to Sister Anna and

take care of her child. Accompanied by his son James and his daughter Ameria, Joseph immediately set off for Sepphoris to see Anna, who was dying.

Anna and her husband Joachim Macharda belonged to the Essene community of Sepphoris; they had cognition of the Eternal One and his world. Because of their kindness of heart and their great willingness to help the needy and the sick, both were very popular with the inhabitants of the town. Their constant wish was to have a child of their own, but Anna remained barren until her husband's death.

Joachim died in 730 AD. A year later, he came as a being from the beyond to the assembled brothers and sisters of the Essene community; speaking through the mouth of a mediator, Joachim brought the joyful news to those present that the time of the Eternal One's incarnation, which had been announced for many thousands of years, was near. Turning to Anna, he said:

"Rejoice, Anna, for you will bear a daughter who shall be called Mary!"

Surprised by these words, Anna replied:

"You know, Joachim, that the time for me to conceive is long past. I am already sixty-seven years old. And besides, how would it be possible, since I no longer live with a man?"

Joachim replied:

"Anna, do not worry about your age or a husband. Neither of these things are relevant here. For what is happening to you is a preparation for the incarnation of the Eternal One. Let everything happen with joy!"

Then Anna said:

"If it is the will of the Eternal One, let it be done to me as you, Joachim, say."

Joachim then asked the brothers and sisters present to take care of his sister Anna and the coming child as best they could, and took his leave of them with a greeting.

In the third month of the year 732 AD, Anna gave birth to the child eagerly awaited by the brothers and sisters of the Essene community, in the presence of several sisters who were caring for her. As had already been announced, the girl was given the name Mary. The joy among the brothers and sisters at the fulfilment of the message from their brother in the beyond was immense. Mother Anna and the girl Mary were healthy and were the talk of Sepphoris.

In the seventh month of the year 734 AD, Anna came to the assembly and complained to the brothers and sisters that she had not been feeling well lately and sensed that she would soon depart from this world. She spoke with great sorrow:

"What will become of the little child? She has no one to care for her!"

Then a being from the beyond came and spoke to Anna through the mouth of a brother mediator who was present:

"Do not worry about the child. For I tell you, when the hour of your passing comes, a brother named Joseph will come to you, whom you saw and spoke to years ago. He will take the child into his home and care for Mary with his family.

What is happening here is the will of the Eternal One. Therefore, do not worry and be comforted, dear sister!"

When Anna felt the hour of her passing approaching, she asked her brothers and sisters to come to her. A deep sadness came over those present at the sight of Anna lying on her deathbed. She raised her hand and said:

"I now see Brother Joseph coming with another brother and a sister."

At that moment, there was a knock at the door and Joseph and his family entered the sickroom, warmly welcomed by those present.

Anna rose from her sickbed, took Joseph by the hand and said softly to him:

"You are Joseph of Nazareth, the carpenter and leader of the Essene community there. Beings from the beyond have told me that you will take my child Mary into your home and replace her father. So I want to ask you, dear brother, if you agree to this."

Joseph replied:

"I too have been made aware of this event by beings from the beyond and sent here. Be comforted, dear sister; I will care for your child like a father."

The sisters present handed the child to Joseph. He took it in his arms and held it out to the dying Anna, who caressed it and kissed it for the last time.

With the words, "Now my wish has been fulfilled!" Anna said goodbye to everyone and closed her earthly eyes forever.

Joseph remained with his family in Sepphoris for a few more days. He arranged for the burial of the deceased and had all her possessions distributed to the needy of the Essene community. After completing all matters related to the death, Joseph said goodbye to the brothers and sisters of the community of Sepphoris and set off on his journey home. The child was very fond of Joseph and, carried and guided by Ameria, was happy to be taken to Nazareth.

Upon arriving in Nazareth, Mary was warmly welcomed by Joseph's family and the brothers and sisters of the Essene community. Young and old brought gifts and flowers to delight Mary.

Joseph's two daughters, Ameria and Justina, cared for Mary like true mothers. She became the darling of the whole family and brought great joy to everyone. At the age of eight, Mary was already helping with the housework, learning to weave and soon achieving remarkable results.

At the age of thirteen, Joseph took his stepdaughter Mary to the Essenes community and introduced her there. From then on, Mary attended all the meetings and was much loved for her kindness of heart and greatly appreciated by all her brothers and sisters for her remarkable knowledge.

In the first month of the year 750 AD, the Essene community in Nazareth held its weekly meeting. When Joseph opened the meeting, some brothers and sisters complained about the recent persecution by the Jews. They asked Joseph to intervene to put a stop to the ever-increasing attacks on Essenes, their abduction to Jewish synagogues and their murder there.

Joseph replied:

"Dear brothers and sisters!

You know that I and the leaders of the sister communities in Galilee and Judea have done everything in our power to persuade the provincial governors to put an end to all these atrocities. However, our efforts seem to have increased the Jews' hatred towards us

even more, and their hostile attitude towards the Essenes' communities is becoming increasingly worse. But I say to you: this must not discourage us! Whatever may come upon us, we must bear it all with patience. We know that the time is near when the Eternal One will come as a human being and that he has already made preparations for his incarnation. Let us think of him, for he is all-benevolent."

As Joseph spoke these words, the room was filled with a light never seen before. From this light, a figure became visible and spoke with his own mouth:

"I bring you and all people of good will the peace of the Eternal One. Dear brothers and sisters on earth! For many thousands of years, it has been continually announced to humanity that the all-benevolent creator, the Eternal One, will come to you as a human being to accomplish what he has set out to do as a testimony and for the cognition of all cognisant spiritual beings. I hereby announce to you, to the great joy of all, that the hour of the great event has come!"

All eyes looked at the youngest sister, whose body now also rose in the light, which shone like that of the apparition.

During this event, the otherworldly being approached Mary and said to her:

"Greetings, Mary! You are the most loving among us all in the true world!"

You have come voluntarily from that world to this earthly world so that the Eternal One may become human through you. You will receive his life substances and after a time he will be born through you as a child. The Eternal One will take the name Christ and you will be his earthly mother. "

As the otherworldly being spoke these last words, an even brighter light came, hovered over Mary and gradually rose in her light.

Mary stood there stunned. Gradually, her light faded. The apparition became less and less visible, and Mary's body resumed its former shape.

Now Mary spoke:

"Now I know from where, how and why I came into this world. Eternal One! Let it be done according to your will. I gladly serve you and all spiritual beings!"

With tears of joy in their eyes, the assembled brothers and sisters stood there for a while, stunned. Finally, Joseph broke the silence and said:

"All-benevolent One! Creator of the universe!

Now you have fulfilled your promise. We thank you and will await you with longing.

Dear brothers and sisters!

Rejoice! Never before – in any gathering of brothers and sisters in the spirit of truth, knowledge and peace – has anything so wonderful happened as what we have seen, heard and experienced today. We are and remain witnesses to this event! Hail, Eternal One!"

Upon these words of Joseph, a second being from the beyond came and spoke through the mouth of a brother mediator who was present:

"Dear brothers and sisters! What was announced to you and other brothers and sisters has come to pass. Rejoice! But refrain from speaking about it publicly at this time. The leaders of the marked people, the Jewish rulers, already suspect what is to come and are therefore persecuting you more fiercely. The brothers and sisters who, like you, are active in the spirit of truth will be informed of what is happening. Continue to hold your

meetings in silence, as before. And when the time of the birth of the Eternal One approaches, you will receive the necessary instructions from us."

With the words "Peace be with you!", the being departed.

Despite all the caution and secrecy of the Essenes, the news of the imminent birth of the Eternal One spread more and more, until it reached the ears of the Jewish leaders and triggered an even greater wave of persecution against the Essenes.

In the seventh month of the year 750 AD, when the Essene brothers and sisters were gathered again in Nazareth, Joseph said that he had learned that the Jewish leaders already knew what had happened in his house and were now planning to murder him and Mary.

Then a being from the true world came and spoke through the mouth of a mediator:

"I have come to announce to you all the birth of the Eternal One."

Turning to Joseph, it said:

"Take your dear sister Mary and leave Nazareth today. Take a beast of burden and a cow with you on this journey so that you have something to drink on the way, and go to Egypt, to the city of Sukkot. The journey there will take over three months, and Mary and the child will stay there for seven years. Take clothes for the child, for the birth of the Eternal One will take place on the way, outside Bethlehem. But go as soon as possible, for the Evil One and his servants are on your trail.

Take the route I tell you: Nain, Scythopolis, Archelais, Phasaelis, Jericho and Bethlehem. But stay east of the city of Bethlehem and do not enter it. There you will meet a young man named Matthew. He will offer you a place to stay in his shepherd's hut, where the Eternal One will be born.

But do not worry, for all will be well. You, Joseph, will receive further instructions along the way."

Joseph thanked the being for the message and promised him that he would set out on the journey to Egypt that night. He said goodbye to his assembled brothers and sisters and immediately made the necessary preparations for the long journey so that he could leave Nazareth with Mary at nightfall, possibly unnoticed.

The farewell of Mary and Joseph's family members and Essene brothers and sisters took place without causing any commotion. The concern that Mary and Joseph might fall into the hands of the Jews made everyone very sad.

But Joseph said:

"Do not worry about us and our lives. You know that we are not alone! Take comfort, for we will see each other again. Keep the peace as before! The spiritual beings of the beyond who work in our spirit will inform you about us through mediators and keep you up to date on everything that happens."

In the evening, Mary and Joseph left their home and set out in the darkness on the road via Nain to Scythopolis, where they arrived safely the following evening. There, Mary and Joseph found a caring welcome in the house of the Essene brother Justar Pretara and stayed with him overnight. The next day, they continued their journey to Archelais and the following day to Jericho. On the fourth day, Mary and Joseph reached the area southeast of Bethlehem.

At a bend in the road, they met a young man carrying a basket on his back. He greeted them and asked Mary and Joseph where they came from and where they were going. When they replied that they were from Nazareth and wanted to travel to Egypt, the young man immediately offered to lead the pack animal. During the conversation, he said that he was a shepherd and his name was Matthew. He was on his way to the farmstead in Bethlehem to fetch bread and oil for himself and two other shepherds. He said:

"It would take you a good hour to walk to Bethlehem!"

Mary replied that she was already very tired and asked him if it would be possible to find accommodation nearby. Matthew replied:

"Yes! In our hut! But you will not be satisfied, because we are poor. We can only offer you a straw bed, as we have nothing else of our own."

Matthew persuaded Mary to put her hand luggage in his basket. Once he had done this, he turned around and led Mary and Joseph to the hut, which was built into the rocks on a mountainside and had a canopy covered with straw and brushwood and was open at the front.

Mary entered the hut and said:

"Yes, Matthew, we would like to stay here!"

Joseph asked if there was water nearby to water the animals and where he could get drinking water, as he and Mary were very thirsty.

Matthew gave Joseph the information, but took the wooden container himself and, full of joy at the unexpected visit, ran to the nearby spring to fetch water. He brought it and gave Mary and Joseph a drink; then quickly helped to unload the pack animal, watered both animals and drove them to the nearest pasture.

Matthew apologised to Mary and Joseph, asking them to excuse him for a short while, as it was time for him to go to the farm. If they needed anything to eat from the city, he would be happy to bring it with him.

Mary and Joseph thanked him. Mary took Matthew by the hand and presented him with an apron, saying:

"Because you are so good and so helpful, take this apron from us as a souvenir!"

Matthew took it, thanked her and said joyfully:

"My apron is already so torn that it no longer covers my body completely."

After showing Maria the fireplace, he hung up his basket and ran to the farmyard.

When Matthew returned, Maria and Joseph were sitting on a stone in front of the hut eating their supper. As it had become quite dark in the meantime, Joseph wanted to bring the pack animal and the cow closer to the hut. Matthew offered to do it himself.

He fetched the animals from the pasture and tied them to a wooden stake next to the hut. Then he grabbed the wooden container and fetched more water.

As Matthew was about to enter the hut with the water, he was startled. The hut was filled with a light he had never seen before. It was emitted by beings who looked very similar to us humans and whose bodies radiated a bluish light. They hovered next to Mary, who was sitting on the straw bed and radiating an even brighter light. One of the beings took on a completely human form and went to Joseph, who was standing by the hut wall,

and spoke to him. Then this being came to Matthew, took him by the hand and said:

"Do not be afraid! You are about to witness an event that will fill you with great joy."

After these words, the being led the shepherd Matthew into the hut room near Mary and then continued:

"In the coming moment, the Eternal One will become human through Mary, who herself is a being of the true world. He will be born as a child. Just as he was conceived by Mary through his will, so too will his birth be pure, and you, Matthew, will be a witness to his incarnation."

Thereupon Mary rose in her light from the straw bed and floated freely in the air like the other beings who were beside, above and below her. A light detached itself from Mary and went into the arms of a being. Joseph and Matthew saw how a child gradually emerged from the light. Mary then slowly sank into a sitting position on the straw bed, and one of the beings placed the baby in Mary's lap. Mary took the child and wrapped it in cloths. Joseph and Matthew knelt down on the ground in front of Mary to look at the child.

Quite unexpectedly, the child sat up and said:

"Peace be with you!"

Turning to Joseph and Matthew, it continued:

"You have often heard of my coming as a human being from my own, who announced me to you through spirit mediators. I, the Eternal One, have now taken on human form; you have witnessed it yourselves and you can bear witness to it for eternity."

During the event, guided here by beings from the beyond, three Essene brothers from foreign lands and with them five neighbouring shepherds, as well as thirty Essene brothers and sisters from Bethlehem and Matthew' two fellow shepherds, who had been tending their animals, had gathered in front of the open front of the shepherd's hut.

A being from the beyond, who had taken on human form, stood next to Mary and spoke the following words in Roman language:

"Dear brothers and sisters on earth!

At all times, in all lands and among all peoples, we have spoken to humans in the spirit of the Eternal One through mediators and announced that the Eternal One would come as a human being. You Essenes are very close to the cognition of the creator of the universe, and yet you see that you cannot fully imagine the creator as he truly is. But this is also the case for many cognisant spiritual beings in the worlds beyond.

Now the time has come and the Eternal One has become human through his loving sister Mary, who herself is a being from his world and is very close to him in spirit. You see the Eternal One! He will walk among you and will not even call a pillow his own.

He will reveal himself to you in words and deeds and make the perfection of his spirit known to you in its effects, so that people of good will can no longer be misled by lies and malice or by faith. The Eternal One will take the name Christ.

Recognise my words! Recognise what is happening! You are witnesses to the incarnation of the Eternal One in all eternity!"

Turning to Joseph, it continued:

"And you, brother Joseph, leave the hut with your family before daybreak and continue your journey to Egypt. Go via Hebron to Jutta. We will be with you and show you

the way.

Dear brothers and sisters! Rejoice and join me in saying: Hail, Christ!"

Mary took the child in her arms and stood up with him.

He raised his hand and said:

"My peace be with you all! You have followed my call and come to me to see and confirm what had been announced to you. See and hear!

I, who am perfect from eternity, the greatest spiritual being in spirit, the creator of the worlds, have come myself to walk among men, to work and to teach, so that they may recognise me as I truly am. Those who are of good will recognise me and will also walk the path that leads to me in my world of truth, light and peace. I had to come as a human being to accomplish what I had set myself in eternity for the salvation of many cognisant spiritual beings. So you are eternal witnesses of my arrival as a human being and make it known to all people of good will!"

Extending his hand to the three foreign brothers, the Eternal One spoke as a child to one of them:

"Your name is Theokenos and you come from Job in the Caucasus!" To the second: "Your name is Mensor and you come from Heroopolis in Egypt!" Finally, to the third: "Your name is Sair and you come from Salem in India!" And again to all:

"You have been led here by mine to see and confirm what mine have long announced to you. So tell your brothers and sisters that I, the Eternal Truth, am here as a human being and will also come to them so that they too may hear my words, see my works of charity, and fully recognise me as I am in my perfection in spirit for eternity. My peace be with you!"

Each of those present heard and understood these spoken words of the Eternal One in their own language.

Mary sat down and gave the child to her brother Mensor, who wept with joy and happiness. The other brothers and sisters also tried to persuade Mary to let them take the child in their arms. The child laughed and said to Mary:

"So let it be, for everlasting remembrance!"

The brothers and sisters invited Mary to come to Bethlehem and live with them with the child. Mary thanked them and said: "I would very much like to stay with you! But you know how the evil one hates us in spirit through the Jews and seeks our earthly life. You will soon hear what the Jews have done to us in Nazareth. We must continue our journey to Egypt while it is still night."

Joseph asked Matthew to fetch the cow and the beast of burden, which had been taken to a meadow to graze during the visit of the many brothers to the hut. Matthew brought the animals to the hut and helped Joseph pack the beast of burden. The brothers and sisters who were present asked Joseph if they could accompany them part of the way.

Shortly after midnight, Mary with the child in her arms, Joseph and all the brothers and sisters left the shepherds' hut; the shepherds, who knew the way, led the way with the animals, followed by the elderly Joseph with Mary and then the other brothers and sisters. Thus, in the deep darkness of the night, the impressive procession set off.

After crossing the woods near Hebron, after walking for four hours and with dawn

already breaking, the procession stopped. Mary and Joseph said goodbye to the brothers and sisters who had accompanied them.

The child, carried by Mary, sat up in her arms and said:

"My dear ones! You have welcomed me with joy; you all carry the reward for this in your hearts. We will see each other again, for I am coming to you!

May my peace accompany you and be with you always!"

The young Matthew knelt down and begged with raised hands to be taken with them. But the child said to him:

"Matthew, the time has not yet come for you to stay with me! I myself will come to you later, and then you can go with me to stay with me forever.

Peace be with you!"

Then Mary and Joseph left the brothers and sisters. The child waved his hands and the brothers and sisters – some with tears in their eyes – waved back until the image of those departing had completely disappeared from the brothers and sisters' view in the distance.

After a short rest, the brothers and sisters set off on their way back to Bethlehem. The three brothers from distant lands also went with them and stayed with them in Bethlehem for a while before setting off on the long journey back to their homeland. Their journey home – like their journey from their homeland to Bethlehem – was guided by otherworldly beings. Wherever they passed through places and met people, they spread the news of the incarnation of the Eternal One in Christ.

The birth of Christ took place on the 28th day of the seventh month of the year 750 AD.

Present at the birth of Christ were: Mary and Joseph; the shepherds from the Meierhof in Bethlehem: Matthew, Albus and Akreus; the three Essenian leaders: Theokenos from Job in the Caucasus, Mensor from Heroopolis in Egypt and Sair from Salem in India; the leader of the Essenian community in Bethlehem, Baosena, with 29 brothers and sisters; and the shepherds from the neighbouring farmstead of Joachas: Samada, Inger, Augusto, Hosair and Magener, who had joined Theokenos when he passed by and told them of the coming events.

Around this time, beings from the beyond also announced his birth through spirit mediators to the Essenes living in foreign lands, who were all awaiting the incarnation of the Eternal One. Thus, at a gathering of the brothers and sisters in Sukkot in Egypt, a being from the beyond also communicated the following to the Essenes through the mouth of an medium:

"The Eternal One was born in a shepherd's hut near Bethlehem in the land of Judea. His name is Christ!"

The brothers and sisters received his words with joy, and the leader of the community said:

"Our all-benevolent creator! Thus you came into this world and were born in the land of the marked people, who indulge in evil, commit atrocities, murder our brothers and sisters, and want nothing to do with acting in your spirit of truth and charity."

The otherworldly being continued:

"Behold, dear brothers and sisters on earth!

The Eternal One was persecuted by the marked people of the Jews even before he was born as a human being. At that time, we had announced to you the conception of Mary in Nazareth in Galilee, and behold: soon afterwards, the old man Joseph had to flee with his stepdaughter Mary. While fleeing to Egypt, the Eternal One was born in a shepherd's hut near Bethlehem. For no sooner had Mary and Joseph left Nazareth than murderers paid by the Jewish leaders appeared at Joseph's house and searched for Mary. When they did not find her, they smashed the furnishings and launched a wild hunt for Essenes in Nazareth, cruelly murdering eight brothers and sisters, including three children!

The Eternal One, born as a human being, and his family are already on their way to you in Sukkot. They will arrive soon and stay with you. We will let you know the day of their arrival in good time."

The assembled brothers and sisters were full of joy. They all wanted to welcome them with dignity and gladly accommodate them.

Three months later, when the brothers and sisters of Sukkot were gathered once again, a being from the beyond came and spoke through the mouth of a brother mediator to the leader of the community:

"Your son Luke will come home from On today; send him on his way to Phiton tomorrow morning. On the way, he will meet the old man Joseph and Mary with the Eternal One as a child, whom he will then lead to your house. Take them in, dear brother, so that they may stay with you and their accommodation is secured."

Shortly thereafter, Luke entered the assembly hall, greeted his parents and those present, and told them that a brother from the other side had come to him in On through a brother-mediator and told him to go immediately to his parents' house in Sukkot, as his presence there was needed. His father would tell him everything else.

Luke's father explained to him the great event of the incarnation of the Eternal One, telling him that he was on his way to Sukkot and that Luke should go out to meet him and his companions early the next morning.

Early the next morning, Luke set out for Phiton, as he had been instructed. After an hour's walk, he saw the announced visitors approaching in the distance. Luke ran towards them joyfully, greeted them and told them his name. Then he asked them if they were from Nazareth.

Mary, carrying the child in her arms, replied to Luke:

"We come from Nazareth and are on our way to your parents!"

The child held out his hand to Luke and said:

"Peace be with you, Luke! I know you are coming to meet us to lead us to your parents!"

Luke began to weep with joy and inner emotion and was too excited to utter a word.

The child continued to speak to him:

"Compose yourself! Be strong! For you will experience much joy because of me, but also much suffering!"

Luke thanked him. He helped Joseph lead the animals and guided them to his

parents' house, where many Essenes had gathered to welcome them. The Essenes' leader, Luke's father, greeted the arrivals and said:

"Are we worthy that the Eternal One, born as a human being, should come to us and dwell with us? Let us welcome him!

Christ, Eternal One, be heartily welcome among us!"

The Eternal One, carried in the arms of his earthly mother as a child, stood up and said:

"Peace be with you!

You have been informed of our coming by my people and rejoice to have me in your midst. So I will remain among you peaceful ones as a child. Through me, in my words and deeds, you will recognise my perfection in spirit in its effect.

Take us in and let my earthly mother and your brother Joseph rest, for the journey was very long and they are very tired."

The child smiled at those present and said goodbye with the words:

"Peace be with you!"

The family of Luke led Joseph and Mary with the child into the house, showed them to the rooms that had been prepared for them and welcomed them hospitably. The arrival of the Eternal One as a child had filled the Essenes of all Sukkot with joy.

Joseph remained in Sukkot for a while. Concern for his troubled brothers and sisters in Nazareth clouded his otherwise pleasant stay with Luke and his dear Essene brothers and sisters. After a month, Joseph made preparations to leave for Nazareth. He said goodbye to everyone, to Luke's family and to his stepdaughter Mary. To Christ he said:

"Eternal One! All-benevolent One!

You who became man and came to us as a child, I thank you that I was able to serve you. I feel healthy enough to endure the long journey to my hometown that I must make."

Christ replied to Joseph:

"Go without worry! I and mine will accompany you. You will remain healthy and will be present at my arrival in Nazareth. My peace be with you and yours!"

Joseph thanked him and said farewell:

"Hail, Christ, Eternal One!"

With tears in his eyes, Joseph left the house. He took his beast of burden and set off for home. After four months, he reached Nazareth, where he was warmly welcomed and greeted by his family and brothers and sisters.

The persecution of the Essenes by the Jews had subsided. Joseph was able to enjoy peace again among his family and the Essene community entrusted to him.

Mary lived in Luke's house and was welcomed by all brothers and sisters. She helped with the housework.

In the fifth year of Christ's life, many children of the Essenes and worshippers of the gods came to the house and asked Mary if they could be with Christ to learn from him. The boy explained to them in simple words the true meaning of earthly life and used examples to show them where truth and charity lead, and where lies and self-love lead. Soon adults

also came, listened to his words and asked him questions, which he answered in the spirit of truth. He healed all sick children and adults who came to him or were brought to him by his will.

A year later, the ten-year-old son of the scholar and physician Mehasor died of a serious head injury he had sustained in a fall. The body of the dead boy was embalmed and carried to the grave on the seventh day.

Christ called the children to him and invited them to go with him to Sietos' grave. The children went with Christ and asked him how Sietos' soul was and where it was now. He explained to them that Sietos was among them and that he could hear and see them. Some of them asked if they could also see and hear Sietos. And the boy Christ promised them that he would bring Sietos back to earthly life.

After the priests had finished the funeral ceremonies at the grave of the dead boy and recited the usual curses against anyone who might try to disturb his rest, the Christ boy stepped up to the grave and called the children to him. When the mother of the deceased boy saw this, she wept bitterly and said to the children:

"Our poor Sietos is dead and he can no longer come to you." Turning to Christ, the mother said:

"You are the blond boy Christ, aren't you, the one our poor Sietos always talked about? Behold, Sietos is no longer alive!"

Christ replied:

"Your son Sietos is alive and is not dead!"

The mother caressed the boy Christ and said with tears in her eyes:

"Sietos is definitely dead! His body has been embalmed and his entrails have been burned!"

The priests and relatives listened to the conversation and prepared to lead the weeping mother away from the grave.

Christ took the mother of the dead boy by the hand and said to her:

"Take your son Sietos home with you!"

As he spoke these words, Christ stood in front of the tomb and cried out:

"Sietos, get up! Come out to me and live in the earthly world as a witness, for in truth there is no death!"

At that moment, the coffin lid lifted, Sietos stood up, climbed out of the coffin laughing, walked towards Christ and said to him:

"Christ, you called me and I stand before you; but now I see you as a boy? Yes, what has happened?"

And all the children shouted and jumped for joy. The adults stood there in amazement and some said:

"Is this boy not a god, if he can do such things?"

Sietos embraced his parents, who were too joyful to speak. The priests who had been watching went to Christ, knelt before him and said:

"If you are one of our gods, tell us your name so that we may worship you and make sacrifices to you."

Christ replied:

"I am not one of your gods! I am the Eternal One, the creator of the worlds! And I have come as a human being so that all people of good will may recognise me as I am in truth, how I serve everyone in charity through my words and my works, so that you too may love one another and be good to all people; and so that you may enter my world of peace. Christ is my name! I tell you: you will soon recognise me fully.

Now go home in peace."

So throughout the city, even among the worshippers of gods, there was talk of the resurrection of Sietos from the dead by the boy Christ. Soon this spread among the population of the whole country. People came to Sukkot from far and wide to see the miracle boy. Many brought lame and other sick people with them, and the boy healed them all by his will. It came to the point where Sukkot could no longer accommodate the many strangers, and Mary and Christ had to go from time to time to nearby Heroopolis to the Essenes there and thus counteract the overcrowding in Sukkot.

At the age of seven, the boy Christ spoke to thousands outdoors and performed works of charity. The poor and the rich cheered him, and many of them recognised that working in his spirit was good and accepted him.

At the end of his seventh year, Christ took his leave of the people of Sukkot. He told everyone that he must go to another country, but that he would return.

He referred the worshippers of the gods to the Essenes and said:

"Those who are of good will should go to the Essenes, hear words there about my spirit of truth, examine its effect and live accordingly."

Mary and Luke's son made preparations for the journey to Galilee. When the day of departure arrived, thousands of people gathered in Sukkot to see Christ as a boy one last time. Many cried out wistfully:

"Christ, do not leave us! Stay here! Who will teach us and heal our sick from now on?"

Everyone pushed and shoved, wanting to see and hear Christ one more time. Then two Essenes lifted the Christ boy up and placed him on their shoulders. From there he spoke to the crowd:

"My dear ones!

I must walk the path that I once set out for myself. Many in other lands also wait for me and want to hear my words in the spirit of truth. Even those who are far from the truth will hear my words and see my works and recognise me and the effect of my spirit in them, so that in eternity no one will be able to say that I was unjust and served only a few.

My last journey here on earth will be to the marked people of the Jews, who worship Satan as the almighty god and serve him. But before I go to this people, I come once more to speak to you.

You have heard and recognised much from me, above all that my spirit is truth and its effect is charity. Now recognise yourselves and seek to walk in my spirit and to be active in it.

Whoever is active in my spirit and accepts it, I am with him and he comes to me! Go to the Essenes of the community and carry on my spirit with them! Give my spirit – as you have received it – to everyone who is of good will! Your brother Luke will return to you and

treat your sick.

My peace be with you!"

From the mouths of thousands of people came the cry:

"We thank you, Christ!"

Christ, Mary and Luke said goodbye to Luke's family and travelled via Tanis, Pelusim, Rapia, Aracus, Gaza, Bethles, Elean, Betropis, Verglia, Tesoa, Kishan, Bethanis, Anato, Gial, Jericho, Kapo, Phasaelis, Archaelis, Enon, Rama, Magdala and Nain to Nazareth.

In all places, the brothers and sisters were warmly welcomed and well entertained. The Christ Child spoke to the Essenes, but also to the worshippers of gods and the Jews. After finishing his speeches, he always healed their sick. Often thousands of people listened to him. Whenever it was time to say goodbye, the brothers and sisters were asked to stay with them longer so that the Christ child could speak more about the practice and effect of his spirit of truth and charity.

He referred those worshippers of the gods and Jews who wanted to know more about his spirit of truth to the Essenes. He said:

"The Essenes will continue to teach you in my spirit and show you its effects."

Christ in Nazareth and the Journey to Job

After three and a half months, Christ, Mary, and Luke arrived in Nazareth. They were joyfully welcomed by Joseph's family and the Essenes of the community. Christ greeted everyone and told them that he would be staying with them for a long time. Joseph was delighted to have Christ in his home and to be able to serve him as a human being. Mary was also greeted with tears of joy and kisses by Joseph, his daughters Ameria and Justina, his four sons, and the Essenes.

Luke was a guest of Joseph; he listened to Christ's explanations and teachings and, after staying for a month, began his journey home. As he was leaving, Christ said to him:

"Stay in your homeland until I come to you. Teach and work in my spirit of truth, and as a physician, heal the sick in charity!"

Christ taught the Essenes and worshippers of god in Nazareth and the surrounding area until he was ten years old; then he went to work with James, a son of Joseph, who was also a carpenter.

James had work to do in Cana, Magdala, Capernaum, Gergesa, Hippos and Tarichaea. Christ helped with the work everywhere. In the evenings he taught in the Essene communities. From Tarichaea, Christ went to Caesarea, where he and James worked in shipbuilding.

Around the middle of the year 762 AD, Christ said to James:

"Your biological father Joseph is ill and will pass away at the end of next week. He longs to see and speak to you and me. So let us go to him in Nazareth."

When they arrived in Nazareth, the Essene brothers and sisters greeted them both

and told Christ that Joseph was already very weak and waiting for him. Warmly welcomed by Mary and the family members, Christ entered the sickroom where Joseph had been bedridden for fourteen days. When Joseph saw Christ, he sat up and said joyfully:

"I was the first to see you as a human being! You spoke your first words to me, and I recognised you in the spirit of truth. I thank you for finding me worthy to serve you on earth! Now I am old, weak, and feel that I am going to join my brothers and sisters in the hereafter. I look forward to it, for I have recognised you and the effect of your spirit, and I will also work in your spirit of truth and charity in the hereafter."

Christ sat down with Joseph and replied:

"Joseph, your time has come to depart from this earthly world. I tell you that you will soon enter the world of peace and bliss with my people."

Then Joseph said to Christ:

"I have one more request: Please allow me to say goodbye to my dear brothers and sisters."

Christ replied:

"Yes, Joseph! Tomorrow evening, all the brothers and sisters of the congregation will be gathered, and you will have the strength to go to the meeting hall and speak to them. From there, my followers will take you away."

Joseph rejoiced and gave thanks. The next evening, Joseph rose from his sickbed, put on his clothes, and went with his sons and daughters to the meeting hall. Christ and Mary supported Joseph and led him to the lectern, where he sat down. Almost all the brothers and sisters of the congregation were gathered there. And now Joseph spoke to them:

"Dear brothers and sisters!

Let us first greet the Eternal One, the creator of the worlds, who made life possible for all spiritual beings, who shows us his perfection in spirit in words and deeds. We are eternal witnesses of his incarnation. Christ, we thank you!

Dear brothers and sisters!

I now bid you farewell and resign my position as leader of the congregation, which Brother Emara entrusted to me 45 years ago; another brother shall take over this position."

Brother Manarea was named. Joseph thanked the brothers and sisters for their peaceful endeavours and their unity, and wished them peace for their future activities. Then he gave his children some good advice, and as he spoke to his stepdaughter Maria, his eyes closed; with that, he had left his earthly body as a spiritual being. Immediately afterwards, Joseph, as a being from the beyond, continued to speak to Maria through the mouth of a brother mediator who was present:

"I see you, the greatest in spirit among all the brothers and sisters of the true world. I thank you for all the good."

Turning to Christ, he said:

"Eternal One, who serves all spiritual beings through creation, I see you and your own. I am already with them. I thank you!"

Christ replied to Joseph:

"You are forever in my world of truth, light, peace and bliss. And just like you,

everyone who has recognised me and acts in my spirit will come to me. You now have my peace!"

After these words, the meeting was closed.

Joseph's lifeless body continued to sit lifelessly on the speaker's chair. The body was buried quietly by the Essenes on the second day afterwards.

Joseph's youngest son, Justus, had asked his biological father to come and talk to him often. He had a deep desire to be with him in the afterlife soon. Justus, who had always been very sickly, passed away from this world in the same year.

Christ worked with James in Nazareth and the surrounding area as a carpenter, and in the evenings he taught. More and more people came to hear him.

In the year 764 AD, a young man came to Nazareth and went to the gathering to hear Christ's words. He stood far back. Then he heard Christ call out:

"John, come to me!"

The young man was startled, then went forward and stood before Christ and asked in amazement:

"You know me?"

Christ answered him:

"Yes! You voluntarily left the true world and came into this world. You were born in Jutta, your biological mother was named Elizabeth; she was an Essene and had to flee with you into the desert because the servants of the evil spirit were persecuting you. She came to me in my world three months ago and is standing beside me. You too, John, will remain with me from now on!"

John was very frightened; he did not know what was going on inside him. Through his lonely life in the desert, John had become extremely shy of people. His food had consisted of herbs and fruits. Here and there he had come into contact with shepherds and Essenes who had given him bread and cheese. He could not explain how he had come here to Nazareth.

Joseph's daughter, Ameria, led John into the house and showed him the sleeping place of her deceased brother Justus. Mary also welcomed John and gave him clothes, for he had only a skin around his waist, tied with braided grass. John had nothing else to call his own.

John soon felt very happy and content in Joseph's house. He helped James with his work and listened attentively to Christ's teachings.

More and more strangers came to Nazareth; they brought lepers and other sick people to Christ, whom he healed.

In the second month of the year 766 AD, Christ spoke to his own and told them that the time had come to go to the Essenes in Job and to teach them. Mary, James and John prepared to go with him. They took only the bare necessities with them, including tools for carpentry. The farewell to the Essene brothers and sisters was joyful, for they knew that Christ would come back to them.

The journey took them to Caesarea-Philippi, Damascus, Thoms, Hedmur, Moria,

Nihwe, Urmia, Wabas, Tisfahar, Kadai, Täschu and Job. In all these cities, Christ was received very hospitably by the Essenes and worshippers of the gods.

Christ, James and John worked as carpenters. During this time, Mary provided food and clothing. Christ taught almost every evening. Sometimes thousands of people were present to listen to his explanations and interpretations. Christ often had to speak to them during the day. Christ healed the sick brought to him by his listeners through his will. In all the cities, the inhabitants did not want Christ to continue his journey.

His words fell on fertile ground with many listeners because they recognised the spirit in them as good in its effect.

Christ and his own were warmly welcomed in Job. The Essene leader Theokenos and the oldest Essenes had been made aware of Christ's coming in good time by beings from the beyond. They went out to meet Christ and welcomed him outside the city.

Theokenos greeted Christ and his own and said:

"When you, Eternal One, came as a human being and I carried you as a child in my arms, you told me that you would come to us, and I have been looking forward to this moment ever since.

Christ! You, Eternal One, creator of the universe, be heartily welcome!"

Theokenos handed Christ and his followers salt and bread, in accordance with ancient custom.

Christ replied to Theokenos' words of welcome:

"My peace be with you!

I know you all and know that you are very close to me in spirit. So take us in and let us now go to your brothers and sisters."

Theokenos led Christ and his own into the city. At the entrance, thousands of Essenes and curious worshippers of the gods awaited Christ. They greeted him and his own with jubilation. The procession often came to a standstill, so that Christ was completely surrounded by the joyful crowd. The procession moved on to Kamak Square.

Once there, a boy paralysed in both feet crawled through the crowd and wanted to go to Christ to beg. Some of those gathered were displeased and wanted to lead the boy away. Christ saw this and said to them:

"Leave him alone!"

He went to the boy, who was sitting down, supported by both hands, and could only move slowly. The crowd made way. Christ stopped in front of the boy and spoke to him:

"You are the son of Macuha and your name is Ranku. Your mother Baljula is no longer alive. You have five brothers and sisters and no one to help you. Truly, you are poor!"

The boy was startled and replied to Christ:

"You are more than one of our gods!"

Christ replied:

"Ranku, I want you to get up and be healed!"

Ranku wept; he could not believe that he was healed. Christ took him by the hand. Ranku got up and walked.

When Ranku realised what had happened, he cried out:

"This is god!"

He knelt before Christ and wanted to kiss his feet. Christ lifted him up and said:

"Ranku, I will remain in this city for a long time. Come to the Essenes and hear my word. I tell you, you will fully recognise me, how I, the Eternal One, am in truth.

Peace be with you!"

The Essenes led Christ, Mary, James and John into their assembly hall and entertained them lavishly. The Essene leader Praskaje, who was a master builder by profession, provided Christ and his companions with a house and furnishings. Christ, James and John went to work for him and were soon highly valued for their skills as labourers.

Christ taught in the Essenes' assembly hall, which soon became too small to accommodate the many listeners. The worshippers of the gods also came and asked Christ to come to them; they pointed out that they also had a large hall where Christ could speak to them. So Christ went to them as well.

Within a year, the entire population of Job confessed in Christ and acted in his spirit. There were no sick people in the city and its surroundings, as they had been healed by Christ. The rich shared their goods with the poor. All sought to be sincere brothers and sisters, and peace reigned among them.

Many strangers came to Job and invited Christ to come to their home communities to speak to them there.

Christ went with his own to Potiu, Rapesus, Euphrat, Ihrivan, and Rako, where he taught and healed the sick everywhere. Christ then returned to Job and remained there for a long time. Then he went with his own north of the mountains and visited the nomadic peoples; these were the Persians, Assyrians, and Medes. These peoples were also grateful to Christ for his words, and many recognised him and that the effect of his spirit was good.

Before leaving Job, Christ said:

"See, my beloved, how beautiful it is to live in cognition! Cognition sets you free! And everyone who is free himself gives freedom to his neighbour.

He who is greater in spirit can give to him who is lesser in spirit all that he needs, and thus there is balance – there is peace.

See, when I came to you, what discord reigned among you all. There were Essenes of cognition, Essenes who were believers, who accepted everything and even fanatically defended the most blatant lies as supposed truth; furthermore, there were worshippers of gods who worshipped good and evil deities, but who could still distinguish between good and evil. You all lived in discord. But you were united in one thing – fighting the Essenes who lived in cognition. And I say to you: these were closest to me.

Today you have recognised the effect of my spirit and you are acting in it. That is the only reason why peace has returned to you! That is the only reason why there are no masters and no servants among you, no rich and no poor!

Before I take my leave of you, I want to remind you once again of all the fundamentals about the spirit. So listen:

The spirit is the foundation of all that exists. The spirit is life, and life is creation.

My beloved ones! you have recognised me through my work!

I, the Eternal One, stand among you as a human being. Do not be misled, for it is not the being but only the spirit that is decisive.

In my greatness of spirit, I am the perfect spiritual being, not because I want to be, but because I have been so since eternity and because there was no one else but me who led a conscious life. My perfection in spirit is the truth, and therefore the effect of my creation can only be charity.

Behold! I must therefore be constant in my spirit from and into eternity!

You are spiritual cognisant spiritual beings, you have free will and can therefore act in good or evil. You must decide for yourselves whether you want to live your lives eternally in my world of peace or in the realm of destruction and oppression. When you look at this world you now inhabit, do not be deceived about its origin: it is simple and clear!

I, the Eternal One, was thus faced with the decision of either creating eternally alone for myself or enabling life for all spiritual beings who had been beside me since eternity. Since I had recognised what spiritual beings would need in order to live, I used my will to instantly organise the spiritual entities that existed beside me without activity or effect into spirits without essence and stimulated them to activity, thereby giving the impetus for the development of conscious life for all spiritual beings in my world – the True World. At the same time, however, I also grouped, condensed and bound – that is, harmonised – parts of the spiritual entity without essence and stimulated them to activity, thereby creating the prerequisites and conditions for the emergence of the world that is now visible and tangible to you.

Thus, my world and, at the same time, this world of yours came into being. In my world, the spiritual beings incapable of cognition gradually awoke. They then created according to their original nature. It was through this creation that the spiritual beings capable of cognition awoke to conscious life. They recognised me and everything around them, as far as their original nature allowed.

Because I knew the effect of every spirit and knew that many cognisant spirit beings would not remain constant in my spirit and, as a result of their free will, would act in a contrary spirit – in the spirit of falsehood, self-love and malice – I created your world at the same time for this very reason. In this way, I give those cognisant spirit beings the opportunity to return to my world, which they will later leave only in faith and in the activity of the evil spirit. After this moment had come and they had fallen into spiritual powerlessness, the purpose of this world was and is fulfilled.

Through the slowly progressing densification and continuous influence of the grouped bound spirit, which has no entity, the smallest spiritual beings incapable of cognition were attracted to this world. Through the creation of those beings, the adaptation of ever larger spiritual beings incapable of cognition from the plant kingdom and the animal world was made possible. Only through their activity in their original state were life substances created for the cognisant spirit beings. This offers all cognisant spirit beings who arrive here, having once departed from my world through their own fault, the opportunity to return to conscious life in order to be able to distinguish truth from falsehood.

The spiritually self-destructive being – Satan – searched for a long time with his

own for those who had once followed him but had disappeared again. He did not find them until those who were very close to him in spirit came into this world and attracted him again through their lies. Through them, it became possible for him to see those who had disappeared from him again.

So he also wanted to take on human form and live in this world. He could not find a way to adapt because there were no life substances available for his disfigured being. With the entry of the human spirit close to him into the beyond, the liar and seducer was once again able to adapt to such spirits of the beyond who were inclined towards evil.

This gave him access to other worlds beyond, to spiritual beings among whom he found more and more servants who followed him and to whom he could reveal himself as god. In this way, this being, who pretended to be god, sought to influence people with his own from the beyond and thus draw them to himself.

When the liar learned that those of mine who had remained with me in my world did not believe him, but had recognised him as a liar, he sought to speak to people through human mediators, to convey messages about me and my work in the spirit of truth and charity, and to lead them back to me in my world after their death, he also sought to exert his influence on people in this way.

He did not gain much from this, since people recognised him as evil in spirit and only appeased his bloodlust with sacrifices out of fear of him, trying to escape his vengeance and punishment.

In addition to evil spirits, they also worshipped good spirits – that is, in addition to evil gods, they also worshipped good gods, whom they continued to serve in their faith.

After a long time, the liar succeeded in finding a mediator whom he could use entirely as his tool. This was a son of the Abyssinian sea robber Habitha and was called Abram.

Satan, who did not exist in my world, worked with all his might through beings in the beyond who were close to him in spirit, urging Abram to make cruel blood sacrifices and presenting himself as an almighty god through these. Those among Abram's people who were close to this spirit believed the mediators of the liar, whereupon he made a bloody covenant with them through them and urged them to rob and murder. They took pleasure in this and became his chosen people.

Murdering and plundering as they moved north, they destroyed many peoples. They robbed virgins, took them with them, and thus multiplied rapidly. Their raids took them across Egypt to the Jordan.

All peoples feared them and their evil god. Those they called heathens had to come to put a stop to their atrocities. When they set about spreading their abominable spirit among other peoples and began to corrupt the whole of humanity spiritually, the time had come for me, the Eternal One, to come to you as a human being in Christ to bear witness of myself, so that people of good will might recognise that my perfection in spirit is the truth and that its effect is love for one's neighbour.

From this you can see that all living things, including yourselves, are included in eternity and that every cognisant spirit being that passes through this world was once with me in my world and could draw peace and bliss from the source of my perfection – in the spirit of truth and love for one's neighbour – without merit.

It must also be clear that every spirit being capable of cognition has free will and will

have it in eternity, because I, who am perfect in spirit, cannot impose any compulsion on anyone; therefore, I can only help those who recognise me and my spirit of truth in its effect and act in it. Those who do so walk the path to me, into my world of peace and bliss.

For those who recognise cannot be misled, but those who only want to believe cannot recognise the truth; they want to be misled and deceive themselves. Such people seek to shift their own guilt onto their neighbours and refuse to recognise the truth only because recognising it would oblige them to think truthfully.

I say unto you: such a person is a hypocrite; he deceives and betrays his neighbour. His aim is to satisfy his sick feelings. But the more piety he feigns, the more deceit and untruths he has to hide.

For years you have heard my words, seen my works, and through them recognised me in my creation, how I, the Eternal One, am in truth.

So I call out to all:

Act in my spirit of truth and charity and carry it on as you have received it.

I bid you farewell as an earthly man; brothers and sisters in other lands also want to hear my words. Therefore, do not be sad: for even though you cannot see me, I am still with you. All who walk in my spirit will then find my words confirmed and will be with me forever in my world of peace and bliss."

Theokenos thanked Christ with the following words:

"All-benevolent Christ!

You who dwell among us as a human being, who have explained your perfection in spirit to us through words and confirmed it through works of charity, we thank you. You have healed all the lepers, made the blind see and the lame walk, and satisfied the hungry.

All-benevolent Christ!

We try to understand and recognise you. But we can only thank you by striving to walk in your spirit. We greet you, Christ!"

When the assembled crowd asked Theokenos when Christ and his own would be leaving, he replied:

"Tomorrow morning!"

This made them sad; many did not go to sleep at all. The same was true of the many strangers who were staying in the city.

Early in the morning, many brothers and sisters came with gifts; they brought food, clothes and other items to give to Christ and his own as souvenirs. Christ said goodbye to Brother Praskaje and thanked him for their accommodation. Praskaje wanted to give Christ, James and John their wages. Christ said:

"We have food to eat, we have a coat, and we need nothing else. Everything you want to give us, give to those who have less than you yourselves. I say to you and to all: the least you give to them, you give to me!"

After Christ and his own had taken leave of Theokenos' family, they left the house. The crowd that had gathered cheered Christ. This continued until they reached the city limits. There Christ stopped and said farewell:

"My beloved ones! Keep my words and act in my spirit! You will see me again. Peace be with you!"

When Christ and his disciples reached the next ridge, fourteen-year-old Thomas, son of Theokenos, caught up with them and asked them to take him with them. Christ replied:

"Thomas, your parents need you; the time is not yet right for you. I tell you: I will have my own call you. They will then lead you to me. Therefore, return to your parents immediately, for they are looking for you and are worried about you. Your father is already coming to meet you!"

Thomas wept bitterly, kissed everyone, and then asked:

"When will you call me?"

Christ replied:

"In fifteen years you will be with me! So go, and my peace be with you!"

The return journey to Nazareth took them via Methia, Abaneha, Kethuba, Bethana, Kahle, Tigre, Habar, Henor, Eupra, Parah, Thamor and Damascus. In all these places, Christ and his own were welcomed with hospitality. Everywhere Christ taught and healed all the sick. And many recognised that working in his spirit was good.

They were warmly welcomed in Nazareth. They stayed there for a while and worked in carpentry. Again, numerous strangers came to hear Christ's words; among them were many sick people, whom Christ healed.

Christ speaks to scholars in Salem

At the age of twenty-one, Christ travelled to India with Mary, James and John. Thousands of people gathered in Nazareth to bid him farewell and thank him for his words.

Christ bid them farewell with the words, "My peace be with you!"

Many insisted on accompanying Christ to Nain. In Nain, Christ, Mary, James and John parted from the brothers and sisters and continued their journey. Their route took them through Assyria, Iraq, Persia and along the coast to India and Salem. They stayed for longer periods in the cities of Maha, Kuwe, Schia, Abas, Mandaha, Darachas and Krisch. Christ taught and healed the sick everywhere he went. He was welcomed in all the cities, and many recognised Christ through his words and works of charity.

At the meeting of the Essene community in Salem, whose leader was Sair – an eyewitness to the earthly birth of Christ in Bethlehem – the brothers and sisters were informed by a sister medium that Christ had already been travelling to India for two years and would arrive in Salem in ten days. Christ would be accompanied by his earthly mother Mary and two disciples, James and John. The brothers and sisters were filled with joy and discussed how they could accommodate the arrivals. Many wanted to make their homes available. Then the being from the beyond said:

"Do not worry about accommodation and do not prepare a palace, for I tell you: Christ would not accept it. On his journey, a tree was his roof and a stone was his pillow. Christ does not want to call earthly riches his own. It is enough if you make a room available in your meeting house, where you give shelter to the poor. That is where Christ and his own will like it best."

Sair replied:

"We will prepare the dwelling in the meeting house according to your wishes and leave it to Christ himself to decide where he wants to live."

Then a brother asked from which direction Christ would come, so that they could go out to meet him. The otherworldly being replied:

"From the direction of Krisch via Sama!"

The board then closed the meeting.

The announced arrival of Christ soon became known in the city, and there was great joy among the many Essenes. On the appointed day, Sair, Brother Jofar and Brother Oena went to meet Christ and his own at Sama.

In Sama, they waited for Christ by a well along the road. Meanwhile, a shepherd was brought to them who had broken his right foot. Jofar and Sair took care of the injured man, gathered herbs and placed them on his broken foot, which they had straightened with the help of wooden sticks and bandaged with a piece of linen. The injured man, named Jakasar, was in great pain. His wife and children were crying, so Sair had trouble comforting them. The incident attracted a large crowd. Just then, Christ and his disciples arrived. Everyone looked at the strangers, and before Sair, Jofar and Oena had seen Christ, Christ said:

"Peace be with you!"

He called the three brothers by name and said to them:

"You have been waiting for me, and I am glad to find you practising my spirit of charity!"

The three brothers were startled, and one of them said:

"We greet you, Christ, and welcome you warmly!"

Christ replied:

"Come to our injured brother Jakasar! I will heal him. Remove the wooden sticks from the wound!"

When they had done so, the foot folded to the side. Jakasar whimpered in pain and looked at Christ in amazement.

Christ said:

"Jakasar, I want you to get up and walk!"

Jakasar got up and walked; his foot was healed. He threw himself down before Christ and wanted to kiss his feet. Full of joy, he cried out:

"You are god! For no man can do such a thing! How can I thank you? I have nothing to give you, for I am poor. Tell me what I should do."

Christ lifted him up and said to him:

"Love your neighbour! Everyone who needs help is your neighbour, and I say to you:

The least you do for your neighbour, you do for me, because you are acting in my spirit. This is good for your neighbour and for you, and you bring me joy because you are coming to me in my world of truth, charity and peace.

Jakasar, you are not the poorest. You will soon recognise me, and you will not want to exchange all the goods of this world for this cognition of yours. You will come to me more often in Salem and fully comprehend my spirit of truth and charity, which you will then carry on. You will also give up your earthly life for the cognition of truth. So now go with your loved ones.

My peace be with you!

The healing of the accident victim and the words spoken by Christ left a deep impression on the gathered crowd.

Sair, Jofar and Oena now greeted Mary, James and John and gave them food they had brought with them – cheese and bread.

After a short rest, the journey to Salem continued; its population was already eagerly awaiting the arrival of Christ – but with great joy. The walk to the city took less than two hours.

When Christ and his own arrived outside the city, they were met by the oldest Essene, a hundred-and-four-year-old brother named Mahar, and the ten-year-old Essene boy named Jetos. They greeted Christ and his companions and offered them fruit as a welcome. They accepted it and gave thanks.

Outside the city, to the right of the road, was a hut where guards were busy keeping the gathered people away. John set out to bring this to Christ's attention. But Christ said to him:

"There are the poorest people in this city, the lepers who want to see me!"

Brother Sair explained to Christ that it was strictly forbidden to go to them. Only Brother Nesabu was allowed to bring them food and other things.

From the crowd that had gathered, the scholar and physician Bouda stepped forward, greeted Christ and told him that there were fourteen leprous brothers and eight sisters in the hut. Then he explained:

"Some of them can no longer walk; they have already lost their hands and feet. Unfortunately, there is no cure for this terrible disease. We call this hut 'The Living Tomb'. Brother Nesabu has told the poor about you, and so they also want to see you!"

Christ replied:

"I will heal them so that they too can come to me."

He raised his hand and said:

"I want everyone to be healthy and come to me!"

Immediately afterwards, people could be heard shouting and calling:

"Let us out! We are healthy! We want to go to Christ and thank him! Brother Nesabu has often told us about Christ. Christ has come to us!"

The scholar and physician Bouda went to the hut and found all the sick healed and cleansed of leprosy. He cried out:

"Truly, this miracle worker is no man, but must be god himself, for no one has ever seen or heard such a thing before!"

He said to those who had been healed:

"Go to Christ! you are free!"

They ran to Christ, threw themselves down before him and wept for joy. One of their brothers said:

"Are you god? Is your name Christ?

We have already heard of you! We thank you for healing us. What do you want us to do in return?"

Christ told them to stand up and replied:

"Peace be with you! I desire nothing else but that, if it is your free will, you come to me and hear my words and seek to recognise me, who am the Eternal One and creator of the universe, so that you may understand yourselves and everything around you!"

The gathered crowd was amazed at what had happened and cheered Christ incessantly. Then Christ entered the city with his own and, greeted warmly by the people, went to the Essenes' house.

Many asked Christ to stay and live with them. He thanked them and said:

"I want to do right by everyone and live with my own in the meeting house that belongs to all of you. In this way, you have all given me shelter. No one is disadvantaged or favoured."

In front of the meeting house was a large square where thousands of people stood crowded together. Everyone wanted to see Christ and his own. Brother Sair stood on a wooden platform and gave the following speech:

"Let us welcome the true creator of the worlds, Christ, his earthly mother Mary, and our brothers James and John: Welcome!"

Sair then explained:

"For tens of thousands of years, beings from the perfect world told people that the Eternal One himself would come as a human being. Many wanted to experience it, but could not. We are experiencing it!

Many of you will remember what great joy we had when, decades ago, the beings of the true world announced the time of his birth, how the beings from the beyond led me to the land of Judea, where people live who follow only evil, worship it as god and commit atrocities against all other people; who recognise their evil god, who is Satan, as holy and want to impose him on others.

In this land near Bethlehem, in a shepherd's hut, the Eternal One was born as a child. When he was barely two hours old, I carried the Eternal One in my arms and he told me that he himself would come to us in Salem. The time has come: Christ, the Eternal One, has come to us. We thank him and welcome him!"

Sair asked those gathered to go home so that Christ and his own could rest. They left the square with a greeting. Now Christ and his own were led to the prepared room.

The city of Salem was a trading city; its inhabitants were wealthy and very hospitable. It had a higher school with scholars. The worshippers of the gods had a temple.

Christ first taught among the Essenes. More and more people came to him every day, including the sick, whom he healed. Through the foreign merchants who came to Salem, Christ's work became known among the population of the country, so that Christ often spoke to tens of thousands of people, explaining to them the effects of acting in his spirit of truth and confirming this through works of charity.

Gradually, the scholars and priests of the god-worshippers also gathered to listen to Christ's speeches. They asked him questions, which he answered truthfully. Even the prince Maschawe, with his officials and servants, came and listened to Christ's words.

Princess Midiwe became acquainted with Mary. Mary also taught in the spirit of truth. She explained to the princess and the other women about creation, life in the hereafter and on earth until the time of the incarnation of the Eternal One in Christ. All the women were grateful to Mary for her easy-to-understand explanations and were happy to have Mary among them.

James and John worked as carpenters; after their work was done, they spread the word of the Eternal One, just as Mary did.

After Christ's three-year stay in Salem, all the inhabitants called themselves Christians. Peace reigned among them; all were full of joy, and there was no poverty or need, for everyone helped one another.

When the ruling prince heard that Christ was planning to leave soon, he asked him to come to his house so that he could have his words written down by scholars in order to later teach in the spirit of truth and charity himself.

Prince Maschawe summoned his scholars and scribes to him. When they had gathered, one hundred and seventy in number, the prince wanted to send for Christ. But this was not necessary, for at that moment Christ himself entered through the door and greeted them:

"Peace be with you!"

All those present thanked him with a bow. The prince gave Christ his seat and asked him to speak.

Christ began his remarks with the words:

"I perceive the question in many:

How did you create the worlds? How long did it take you? Under what circumstances did this take place?

So I will explain it to you briefly:

Through my eternal creation, I recognised all the spirits that were beside me. Thus, through my all-encompassing cognition based on my spiritual greatness, I had organised the spiritual entities that had no essence, that existed without effect, into spirits without essence, so that according to my will, they must perform a certain activity for all eternity.

You have seen my perfection in spirit and my will in its effect with your own eyes; how I healed all the sick, how I created their missing limbs, which they had lost through leprosy, in an instant through my will, whereupon they were immediately healed.

I tell you, this is exactly how the creation of the worlds took place in such a moment. The world I created for eternity, which is attuned to my spirit of truth and charity, had an effect on the smallest spirit beings that have existed since eternity. This stimulated them to activity and gave the greater spirits, beings who were developing into spirits capable of cognition, the opportunity to live and to create according to their original nature through their work. Just as I serve all spirits, so the entire spirit is instructed to serve and help one another, the spirits incapable of cognition unconsciously, those capable of cognition consciously.

The cognisant spiritual beings recognised everything that was around them in the world thus created. They took from my perfection, acted in my spirit and thereby also recognised me.

Every cognisant being could and can recognise as much as its original spiritual nature allows. For I tell you: no one can go beyond their own original nature.

Thus, some were great in spirit, some even close to me in spiritual greatness. One of these beings approached me and asked that I enable it to become equal to me in spirit in terms of cognition and thus in terms of creation. I told this spiritual being that it was making a request which I could not fulfil in my spirit of truth. I explained to the spirit being and those who supported it that greatness of spirit is original nature and that spirit beings cannot be divided.

I am the one who has lived and created consciously since eternity; not because I want to be, but because I have always been. I must remain steadfast in my spirit of truth and charity for all eternity.

Anyone who disregards their own primordial nature and wants to be something that this does not allow is mistaken and harms themselves. I had explained everything to the spirit being and its followers; they all understood me and for their sake I had asked them to abandon their ruinous plan. But they began to twist the truth, became arrogant and evil.

Their leader claimed that I was not just, opposed me and gave himself the name 'god'. He promised his own that he would create a better world than mine. This spirit being then conceived a world of lies and malice. His nature became distorted in accordance with his evil spirit. Nevertheless, he took pleasure in it. Many admired him, others even cheered him on. This created a division in the spirit:

A third of the spirit beings capable of cognition followed this being who was spiritually discarding himself. A small number of them were aware of his actions, but the majority simply enjoyed it and believed him. Thus, these deceitful and seduced beings voluntarily left my world and followed the liar and seducer who pretended to be god. They also took with them non-cognisant spiritual beings, which they needed for conscious life and which serve them.

Those who had followed the liar in faith alone watched his work for a while. But as they became more and more aware of the wickedness of his work in the evil spirit, they were overcome with horror at the abominable spirit and gradually fell into powerlessness because they did not want to continue striving in this spirit and could not find their way back. Since the liar and seducer could not provide these spiritual beings with the necessary substances of life, their conscious activity gradually ceased; and they entered the world of powerlessness.

For the small portion of discerning spirit beings who left my world of their own free will, fully aware of the lie and wickedness, the deceiver succeeded in creating a realm in his spirit of lie, wickedness, self-love, vengeance, and injustice. Here, he and his own will lead a conscious life in this spirit for eternity, because they so desire and, as a result of this conscious striving, remain partakers of such a spirit.

From there, Satan and his own now spread the deceitful, evil spirit further and rage against me and my spirit of truth and love for one's neighbour, behaving as an almighty god. Through his influence, he tries to seduce the beings of the beyond who are spiritually close to him, as well as those of this earthly world, and make them serve him.

So two-thirds of the cognisant spiritual beings remained in my spirit, and only one-

third voluntarily left my world. Of this one-third, only a small portion completely followed the being who behaves as god, and these fully embraced his spirit of lies, malice, and self-love. These beings, who are as deceitful as Satan, have thus created for themselves what they are today and will remain for eternity. They form only a small part of those who have left my world; but this part is so large that you can hardly comprehend its number.

At the same time as I created the perfect true world, I created the conditions for this world that is visible and tangible to you. I had to arrange, condense, bind and activate parts of the spirit that has no essence in such a way that they serve the cognisant spirit beings regardless of their spiritual attunement.

In this way, first the smallest and then increasingly larger spiritual beings of plants, which are incapable of cognition, came here. They feel neither joy nor pain and were able to develop in all directions. Their growth became so enormous that it is difficult for you to imagine today. Diverse spirits took on the available life substances, grew and easily condensed within them. In its original state, it created unconsciously and thus passed on life substances to other, larger spirits. This life on earth lasted for an eternity.

Due to the increasing diversity of life, the transformation of life substances became richer and led to the further spirit beings of the animal kingdom, which, unlike the former, felt pain and joy, being attracted here and coming to life. They took the life substances transformed by the plant kingdom and the smallest spirit beings serving them, condensed slightly within them and grew. Their development increased to giant animals, which, due to their original nature, reached a size that is difficult for you to imagine today. This went on for an ocean of time.

Thus you see that during these immeasurable periods of time, one spirit being unconsciously served another.

The diversity of spirit beings increased more and more, and with it the richness of the transformed life substances, until these began to influence the cognisant spirit beings and attract them. This enabled those spiritual beings who had been in my world of peace and bliss but who, following evil in spirit, had voluntarily left it, to come here. Through their cognition, their activity and the subsequent effect on their being, they had fallen into spiritual powerlessness.

In my cognition, conditioned by my perfection in the spirit of truth and charity, knowing the effect of all spirit in eternity, I knew in advance, at the creation of the true world, what was to come; and for this reason alone I had to create at the same time a world for the unstable, not entirely fallen into the spirit of wickedness and falsehood, in which every spirit being, spiritually disfigured in its nature, finds the necessary substances of life to be awakened again to conscious life.

In this world of yours, therefore, the substances of life for the spirit beings who have come here, lost in spirit in various ways, are arranged so that every being capable of cognition can recognise once again the effects of truth and goodness on the one hand, and lies and wickedness on the other. Here on earth, the spiritually unstable find – if they so desire – the opportunity to engage in my spirit of truth and charity and to perfect themselves in order to return to me in my world of peace and bliss and to achieve what they once lost through faith.

In the manner just explained, beings capable of cognition – human beings – came into this world about one hundred and fifty million years ago. Through the harmonisation of the life substances on the part of the non-cognisant spirit beings living here, the smallest spirit serving them was stimulated to create, whereby the cognisant spirit beings – human

beings – awoke to conscious life.

The smallest spirit beings serving humans were only slightly condensed in earthly life substances, and therefore the first humans on earth were not like today's humans in essence, body and spirit. They led a peaceful life and recognised everything that surrounded them.

Through the influence of my beings, who were constant in spirit and whom they saw and recognised, the first humans possessed the memory of me and my world. They remembered what had happened back then, why they had come here, and recognised the deceiver who had betrayed them. Their physical freedom of movement was greater than is the case with you today.

Through their work and their activity in my spirit of truth and charity, their life in this world was short; they soon returned to me in my world without the present-day difficulty of detaching the earthly condensed body from the spirit being.

This went on for many millions of years.

Only then did beings capable of cognition come here who were more spiritually astray and therefore more disfigured in their nature, so that the smallest spirit beings serving them were forced to become more densely physical, to which I had to contribute by influencing the entire spirit of this world with my will.

Taking from the already more condensed smallest spirit beings, the cognisant spirit being 'human' gradually built up its solid body in a world attuned to the nature of its spirit, which offered it, as a being already more disfigured in its nature, the opportunity to live and perceive in it in a unified manner.

The people living at that time were more earthbound due to their greater physical densification; by eating more solid food, they had to provide the smallest spirit beings serving them physically with nutrients in order to keep them alive and to build and create physically with them.

Until then, there was no gender in the modern sense, just as there was none in the true world, nor is there now, nor will there ever be. And every spirit being that arrived here found, without outside help, the earthly adaptation to the life of its kind and developed. The spirit being that offered adaptation to the spirit beings arriving in this world was the female.

It was the female of the various species that attracted the same spirit and provided it with the necessary substances for life on earth. Until that time, it was therefore a human female who, without outside help, joyfully provided the substances of life to the beings of the spirit lying in powerlessness, thus enabling them to come here.

Thus, cognisant spirit beings came here who were even more lost in spirit and therefore more disfigured in nature, for whom the female alone could hardly provide the substances of life. These spirit beings therefore also brought a more disfigured nature of the smallest spirit beings into this world, which influenced their physical form and thus led to the actual development of the male sex.

The conditions thus created gave rise to the male sex in humans and all those living beings whose bodies, due to the increasing solidity of earthly life substances, could no longer provide the necessary life substances for the arriving spirit beings on their own and, like humans, had to make use of a second being.

Once adaptation has taken place, the spirit being builds its body from the life substances available to it according to its original nature, i.e. according to its own

characteristics. Once the body has developed to such an extent that an orderly life is possible in communion with the original spirit of the being and the smallest spirit beings, the body thus constructed is rejected by that of the female and forms an independent life. You constantly see and experience how helpless the earthly-born, cognisant being, man, is, and what care his once so far-strayed spirit and body need in order to nourish themselves and be able to create in the existing world.

Despite the transformation and densification that had taken place, the earlier human beings still lived in the spirit of truth and charity. They were in spiritual communication with their deceased brothers and sisters and lived in peace.

This continued for a long time.

However, as more and more beings inclined towards lies, malice and self-love came into this world, their death and passage into the beyond gave rise to various spiritually attuned worlds of the beyond, in which the spirit beings, depending on their spiritual attitude and the characteristics of their nature, worked in truth and goodness or in falsehood and evil; It was through the latter that Satan was first able to see this world.

He was amazed when he perceived such a beautifully ordered world in which his former followers and those he had seduced lived as earthly condensed spiritual beings and were able to create with free will, preferring good to evil.

His first thought was the impetuous desire to also take on human form. However, he soon realised that neither the smallest serving spirit nor the life substances that would have enabled him to adapt to life in this world were available to his spirit, which had been disfigured according to his own nature. He could not create these himself, and so boundless rage flared up in him, coupled with the greed to somehow draw the spirit beings living here – human beings – to himself.

The seducer had only one option left: to influence humans through his own kind in thought form, so that they would be led astray and recognise neither him, Satan, nor me, the Perfect One. Despite all his efforts, he did not have much success at that time.

People still recognised truth and goodness as such, and they knew how to distinguish that these came from good gods, whereas lies and wickedness were rejected by them, and they said that these came from evil gods. They worshipped the good and true gods in spirit and sought to be good and true themselves. On the other hand, they feared the evil ones in spirit.

When the liar and deceiver realised that there were people who had the special ability to switch off their will and make their bodies available to a spiritual being from the beyond by adapting their nature, so that this being could use the earthly body for spiritual communication with humans and even communicate with them in their language, he sought out such human mediators. However, he found no one who could adapt to his disfigured nature.

This continued until recent times – about three thousand three hundred years ago. At that time, this spirit being finally succeeded in realising his plan.

Around this turning point in time, cognisant spiritual beings came into this world who had once been very close to the seducer in spirit, but who were now active in evil on earth and were malicious, and who went into the beyond with this disposition. Among them, Satan found a spirit being – a mediator from the beyond – who forcibly attached himself to a human mediator named Abram and forced him to hear his words: "I am your lord and god!"

Abram was terrified and fell unconscious to the ground.

When Abram did not return to his camp for a long time, his brothers searched for him and found him lying on the ground in the desert not far from the camp, his face contorted. Then they heard a voice through him:

'I am your Lord and god!' Immediately afterwards again:

'Bring me a blood sacrifice from an animal! Slaughter it here and cut up the meat, lay it on wood and make a fire, for it shall be a burnt offering for me; for I will take vengeance on all living creatures!'

They were afraid and did as they were commanded. Then the being, claiming to be the almighty god, made a bloody covenant with the people of Abram and made them his chosen people, giving them laws full of lies and abominations.

He commanded them to rob and exterminate other peoples who did not recognise him, Satan. The laws appealed to this people in this spirit, and they carried out all the atrocities ordered by him under terrible threats. The homeland of this people was Abyssinia. From there they went forth plundering and murdering. By robbing virgins in their march northward, they multiplied rapidly. Their path led them through Egypt to the Jordan. There the people settled and robbed the neighbouring peoples. The other peoples feared this people and even more so their god.

Since this people was preparing to spread the evil god among all peoples, which would have exposed the whole of humanity to the abominable spirit, I myself came as a human being so that people could see me, hear my words in truth and recognise how I, the creator of the universe, am in spirit.

Humanity should know that I do not sit on a throne like an earthly prince and allow myself to be served, sending good to some and evil to others, rewarding the good and punishing the evil.

The error of humanity is already so great that it believes that I, the Perfect One, try to lead humanity to evil in order to test it. Furthermore, that I want to be glorified by them and demand sacrifices, and that people should fear me like a tyrant.

You have been taught that you must come into this world many times in order to purify yourselves more and more, and that when you are pure, you will merge into nothingness. Purification is to take place through hunger and torture or through incarnation in an animal, so that you may atone for something you cannot even remember and which, moreover, you never committed.

Recognise which spirit being demands such things and see how the evil one misleads humanity. It is enough for him that you do not recognise him in his malice and his lies and believe everything. For if you recognise him as evil and strive not to be evil and malicious yourselves, then you also recognise me and how I am in spirit.

You have often heard my words of truth and seen my works of charity. It is already clear to you that I am the perfect spirit being, creating in eternity, always living consciously and recognising everything.

I serve all in the spirit of charity and expect you to serve one another as well. I demand no glorification from anyone through faith, prayer, sacrifice, dance, music or other ceremonies. Only when someone serves his neighbour as I do, does he give me joy; he himself has joy and peace, and so does his neighbour.

I tell you: only a liar and a hypocrite demands glorification from his neighbour in

order not to be recognised and to be able to deceive more easily. He who demands glorification and honour will not have it himself. He who lies and does evil is a liar and is evil; so too is he who tempts others in order to 'test' them.

He who demands sacrifice can be neither true nor good, because he desires something that the other is unwilling to give or needs himself.

Behold, only the originator of lies, Satan, demands sacrifices, even blood sacrifices from animals and humans, who must give up their freshly steaming blood under agonising torture, fear and pain, so that this spiritual spawn may satisfy his lust and enjoy its sweet smell.

Because he demands sacrifices, his earthly servants also demand sacrifices for themselves and lead a comfortable life at the expense of their fellow human beings. They burden the misguided believers with sacrifices and burdens that they cannot bear. But they themselves have nothing for their neighbours.

You see that only the spirit seducer and his earthly servants demand sacrifices. They know how to wrap lies and hypocrisy in piety so that people are misled and believe.

I say to you:

Sacrifices, piety and glorification are an abomination to me. Do not believe, but recognise! Recognise me and the effect of my spirit of truth and love for one's neighbour! Truth knows no fear or dread; it sets everyone free and is eternal! Only lies need belief in fear and dread and make slaves; they last and work only until they are recognised.

I perceive the thought in many: Why do I, as the Eternal One, allow all this to happen, since I have the possibility of intervening?

I have already told you that all spirit was and will be with me and beside me in eternity.

Through my cognition, I knew what every spirit needed to create life according to its original nature; so I arranged parts of the spirit that has no entity and thus created the conditions for the creation of the world in such a way that every spirit serves the other – from the smallest being in spirit to the greatest being in spirit capable of cognition. I serve all spirits. Just as every spirit incapable of cognition serves another, so all spirits serve the one capable of cognition – human beings. They have free will and can disregard my spirit of truth and neighbourly love, but only to their own detriment.

I cannot create spiritual beings either, because they are, like me, enclosed in eternity. It must be obvious and clear to you that I, as a spiritually perfect being, could not possibly have created such imperfect spiritual beings as those who live on earth, because that would make me imperfect myself. I can only help all spiritual beings to live and serve them, but never coerce them or even punish them!

Having explained to you who and what spirit I am, what you are, where you come from and why you come into this world as human beings, I will now explain to you the path after your departure from this world:

Your conscious life on earth is only an awakening to conscious life for eternity. The awakening can only take place in this world, whose spirit, without essence, was created by me for this very purpose, that is, grouped, condensed, bound and set in motion.

Everything that you as human beings perceive through your solid earthly bodies or can only indirectly ascertain in its effects serves to awaken you, who once departed from

my world in faith.

That is why I had to create this world in such a way that everyone can find here what they need for conscious living.

Dependent on the sensory organs due to physical condensation, all spirit beings capable of cognition perceive this world in a uniform sense, regardless of whether they are good or evil. Here, the evil in spirit can live alongside the good. Those who are good can see and feel evil and its effects, and conversely, those who are evil can recognise good and its effects. Both serve to recognise the truth in good and evil.

Here in this world, where good and evil spiritual beings live together, evil can gain certain advantages over those who act only in truth and charity by using lies and violence. These are the people who fear dying – death that only exists physically on earth – the most and who want to come back to this world from the beyond.

I tell you that no cognisant spirit being that has once passed through the earthly realm can return to this world, because here there are no longer any life substances available, either for those who have already awakened or for those spirit beings who have merely partaken of earthly life substances, to which they could adapt themselves in order to find their own life.

A cognisant being who passes into the beyond, who did not participate in full development on earth, continues this spiritually and essentially in the beyond and is guided and spiritually educated by those in the beyond. A spirit being – a human being – who is active in full consciousness passes over with the spiritual nature that he has acquired and in which spirit he has been active. Such a spiritual being always enters a sphere – the world of its spirit – and continues its life among spirit beings of a similar spiritual disposition. It leaves behind all its earthly possessions and takes only its spiritual attitude with it.

Every cognisant spiritual being passes into the beyond unconscious, that is, without consciousness. Upon awakening, which occurs sooner or later, it continues to create from its own spirit, namely those things that were its spiritual property and everything it experienced and did before passing over.

Is the cognisant spiritual being in the cognition of truth and good, behold the joy and bliss it will experience upon awakening, as will those of mine who are able to receive and guide it!

If the cognisant spirit being is errant and credulous, but not evil, it will continue to err and believe among its own kind in the hereafter. What effort my ones must already exert until it recognises the truth, in order to walk the bright path to me in my world!

If the discerning spirit being is misguided, full of fanatical belief and yet evil, you cannot imagine how much charity must be shown by my followers until it recognises and understands where it is and finally enters the path of truth and charity.

But if a discerning spirit being comes over who is full of lies, hypocrisy, self-love, greed and malice, and then awakens among his own kind, such a being will search in vain for the good ones who made him feel his lies and malice in the earthly life; it cannot find them, because it is surrounded only by its own kind, who have the same desires and are just as deceitful and malicious as it is.

Can you imagine this life, where one confronts the other with lies, hypocrisy, malice, revenge, greed and self-love; where every being only wants to rule and none wants to help the other?

Behold, even to these my own go. With the greatest effort, having to adapt to the life substances of such worlds, they condescend to them and endeavour to bring them closer to my spirit of truth and charity in order to save those of them who want to be saved.

Every spirit being capable of cognition has free will and must decide for itself in which spirit it wants to live. There are two paths to choose from: the path to me, my world, in the light of my spirit in truth and goodness, where there is peace, bliss and a life full of harmony, or the path to the seducer, Satan, into his realm of spiritual darkness, where there is a life full of lies, self-love, envy, lust for power, revenge and disharmony.

Think about what it means to live such a life eternally. And see: these beings hear my words just as you do and perceive my works. Even though they have recognised me, they continue to rage against me and the spread of my spirit with malice. But the more they rage, the more trouble they create for themselves and the sooner they will be recognised by others.

You now see that after earthly death, worlds of the hereafter are available to the cognisant spiritual beings – human beings – in which they can perfect themselves in spirit and thus come to me in my world.

I and my one will help all those living in these worlds with charity and serve them until the last cognisant spirit being has decided – of its own free will – to enter either my world or the realm of evil.

I see many people asking the question: What are we to understand by entities and worlds of the hereafter?

So I will explain it to you in a few words: entities, forms and bodies are the smallest spiritual beings which serve the thinking spirit in consciously creating life. They are subordinate to the will of the spirit, that is, to the spiritual body of a spiritual being, which you call the astral body, breath of life or soul, and which you perceive as feeling. If you act in my spirit of charity, you will have joy and harmony; if, on the other hand, you act in lies and malice, you will have disharmony, fear and discomfort.

Every spiritual being capable of cognition attunes its being with free will. Upon awakening in the true world, all spirits were attuned to my spirit. When the spirit being who spiritually discarded himself – Satan – once approached me and, out of jealousy, envy and lust for power, made a demand of me that I, the perfect, spiritually greatest spirit being, could not fulfil, he began to lie, became malicious and vengeful. This gave the spirit beings close to it in spirit, inclined towards evil and malice, the opportunity to adapt to the world created according to its spirit. The same applies to all those who believed his malicious lies and accepted them. They left my world of their own free will, thereby attuning their nature to their evil spirit, which was distorted by this influence, and finally formed that sphere – world – in which they continue to create in their accepted evil spirit.

All those spiritual beings who only believed the deceiver, that is, who acted in ignorance, come here to this world to recognise what is good and evil. Just as a being capable of cognition attunes itself in spirit, so it goes into the beyond and, depending on its spiritual attunement, forms a sphere – a world – where it continues to live and create with its kind.

So think about it, and you will understand and be able to explain what cognisant spiritual beings and worlds beyond the grave are.

I have told you so much about the effect of my perfection in the spirit of truth, and

as I see it, you have made an effort to understand me.

I, the Eternal One, stand before you in human form. I have taken the name Christ so that people will not be misled by the name god or gods.

I say to you: do not be deceived by outward appearances. It is not the essence that is decisive, but its spirit! You can never receive my spirit through earthly ceremonies, because spirit can only be received and recognised spiritually. If someone is greater in spirit, he can recognise more and thus serve the smaller in spirit all the more.

If someone tells you that he is chosen by god, reply that he is a hypocrite and a deceiver, for no one is chosen! Everyone can recognise me and the effect of my spirit and pass it on, which each person must decide for himself with free will. Those who work in my spirit work for themselves and their neighbours.

Let no one mislead you into thinking that I, the creator of the universe, am unfathomable! Remember: mysticism, unfathomability and secrets protect the lie and Satan, who pretends to be god, and make it difficult for believers to recognise him as such.

Therefore: Recognise this god as the originator of lies and all evil, and do not fear him and his servants!

You peaceful ones have accepted me in my spirit, and my departure from you makes you sad. I say to you: Whoever works in my spirit, I am with him, he comes to me in my world of peace and bliss and will remain with me forever!

I am returning to that land where the marked people live, who are very close in spirit to the deceiver and liar, who worship him as god in their faith, who follow him and thus bring his wickedness to fruition in spirit. You will see the hatred that members of this people have for me and the wickedness they will inflict upon me. But do not be offended by this, for I know it in eternity and accomplish what is to come in charity, because through this many will recognise me in truth and follow me in charity.

When you are harassed in this world by the servants of the deceiver, think of me, of the pain and suffering I will endure in charity; then even the worst will not be difficult for you.

If the servants of falsehood approach you with violence and harass you, ask them whether what they are doing is good and whether they would like it if the same were done to them. If they say that they are called or chosen to do so, ask them, 'By whom?' Some will answer you, 'By god!', others will insist on their great learning and seek to justify themselves with it.

Tell the former that a god who needs chosen ones for his lust for power, violence, revenge and oppression is a liar and a hypocrite, and that they are his worthy servants. Tell the latter that their god is great in lies, self-love and the oppression of others, as well as in ruling, and that they want to be at the top in order to rule over others and command them, just like the former servants of Satan.

If seducers come to you and pretend to be fighters for god and ask you to fight with them for god and for his earthly representatives or chosen ones, then tell them that only a liar and hypocrite needs fighters and that they are either ignorant or consciously serving him as worthy servants.

Tell these deceivers and hypocrites how poor their god must be, who, like a robber, needs fighters to rob others and defend what he has stolen. Tell them that only lies and

their originator, Satan, need fighters, but never a spiritual being in the spirit of truth and charity, and above all not the true creator of the universe and the one who made life possible for all.

My spirit of truth and love is eternal and remains eternally the truth; it knows no coercion and no violence. The truth binds no one and is free.

Those who try to doubt my perfection and fight my constancy in spirit harm themselves and thus create hell for themselves. All mature cognisant spiritual beings – human beings – can recognise the truth, the true! If they do not want to, then they are consciously evil and very close to Satan in spirit. Therefore, avoid them, for the more charity you show them, the more they will rage against such helpful people.

Therefore, charity in the earthly realm must also have its limits, for it would be unreasonable to serve conscious liars and evil people with charity. In this world, all instability must manifest itself in the spirit in order to recognise what is true and good or untrue and evil. Then every spiritual being capable of cognition with free will can decide in which spirit it wants to act and live.

My dear ones! I see that you have grown tired and find it difficult to follow my words. So keep my spirit of truth and carry it on. That is enough for today. Peace be with you!"

All stood up and thanked Christ for his clear and understandable explanations and clarifications.

The prince invited Christ to dinner. He led him into the dining room, which could seat fifty guests. Mary, James and John, as well as some scholars, were invited to the table.

Many people had gathered in front of the house to see Christ and hear him speak. James and John went out and spoke to them.

Boiled mutton with herbs was served for dinner. Christ told the prince that the many people standing outside waiting for him were also hungry, as it was already late in the evening and they had not yet eaten anything.

The prince went out, saw the crowd of people and said embarrassedly to Christ that there were thousands of them and that the food prepared for today would hardly be enough for a hundred people.

Christ smiled and said:

"Do not be so sad and do not be upset!"

He called John and James to him and asked them to fetch ten large baskets and put a piece of mutton in each basket. The prince's servants were then to go outside the house with the baskets. The baskets would then fill up and the servants were to give everyone a piece so that all would receive some of this food and be satisfied. There would also be more meat left over than had been cooked.

The servants hesitantly went out with the large baskets, each containing only one piece of mutton, and stood in front of the gathered crowd. The crowd began to laugh, for no one understood what this arrangement meant.

Everyone looked at the large baskets when they suddenly filled with freshly steaming mutton. The servants were startled and cried out:

"Behold, what a miracle! Come all and take of the meat and eat, for Christ has given it to you!"

So everyone took as much as they could eat. But the baskets were still half full. Residents from the surrounding area were brought in so that everything could be eaten.

The prince and the scholars were full of joy and curious to taste this meat that Christ had multiplied.

Then Christ said to them:

"I see in you that you would like to eat the meat, not out of hunger, but out of curiosity. Now let everyone empty a bowl and place it on the table in front of you!"

When this was done, Christ continued:

"See how I work through my will in spirit!"

And at that very moment, each of the many bowls contained freshly steaming mutton with herbs. Christ invited the scholars and the others to eat it and asked after the meal whether everyone had enjoyed it as much as the meat prepared by the cooks. Many said:

"No one has ever performed such a miracle!"

Christ replied to them:

"You consider this a miracle. I have already told you: there are no miracles! Since I, the Eternal One, in my perfection in the spirit of truth and charity, recognise the activity of all spirit in its effect, it is easy for me to multiply the meat.

Here you see confirmation that what you see as dead and lifeless is all spirit; for you have seen how, through my will, I have grouped this spirit that is around you in an instant so that it has condensed into steaming flesh.

Now place a piece of flesh on the table. I will restore it to its original spiritual state!"

Everyone looked at the flesh that had been placed there for this purpose. In an instant it was dissolved; nothing more could be seen of the flesh. Everyone marvelled at what had happened.

The crowd gathered in front of the house waited for Christ to thank him joyfully. Christ stood up and said to the prince:

"That is enough for today! We must go so that those who are waiting for me outside may find peace."

The prince and the scholars thanked Christ again and asked him when he and his own would be leaving. Christ replied:

"In four days, I will leave Salem with my own!" With the words "Peace be with you!", Christ left the house.

When the gathered people saw Christ, they burst into thunderous cheers. Most of them accompanied the Eternal One through the entire city to the Essenes' house, where he bid farewell to everyone with the words "Peace be with you!"

Late into the night, the people stood together and discussed the miraculous event of the multiplication of food by Christ. When it became generally known the next day that Christ would be leaving in four days, most were sad and many decided to bring gifts to Christ and his disciples. Then John went to the people and said:

"No one should bring gifts, for Christ has no need of gifts and would not accept them. You have heard how Christ always said:

'The least that one gives to his neighbour, he gives to me, the Eternal One!

So whoever has something to give, let him give it to those who have less than he himself possesses. Because you are acting in his spirit, he will notice it and rejoice, and so will your neighbour!"

The day before their departure, Christ spoke for the last time in front of the Essenes' house. Mary was fetched by the princess. She taught in her house and spoke to the sisters, who were very sad about the departure.

In the evening, preparations were made for the journey. Many of the town's inhabitants did not go to sleep at all, but remained in the town squares to witness Christ's departure.

When day broke, the prince came with all his servants to the square in front of the Essenes' house. Everyone went on foot, without weapons or jewellery. Three camels were brought, provided by the prince. One camel was loaded with luggage, the others were for Christ and his own.

The animals were led by three brothers – the son of Prince Maschawe named Hioniwis, aged 23, the son of the scholar and physician Bonda named Somola, aged 36, and the son of the Essen leader in Salem Sair named Thimotens, aged 22 – who travelled with Christ.

All of Salem and many strangers had gathered to be present at Christ's departure. When Christ stepped out of the house, he was greeted with cheers by the assembled crowd.

Many cried out:

"Christ, you who are eternal, stay with us! We have grown to love you! We are sorry to see you go!"

Christ stood on the fountain in the middle of the square and said:

"My dear ones!

You have accepted me and recognised the effect of my spirit of truth and charity. Peace has come into your hearts. Do not be sad if you do not see me for a short time! But I see you; I am present everywhere. Whoever acts in my spirit and walks in it is with me, and I am with him. And whoever takes leave of this world in this way will come to me in my world.

There you will see me 'in the light of my spirit'. And all who carry my spirit within them will have my light and my peace and will be free from all the afflictions of falsehood and wickedness.

Do not be misled by the liars and hypocrites who offer you faith and ceremonies. Remain steadfast in cognition and carry on my spirit, recognising it in its effects and wanting to act in it.

You have come to bid me farewell. You will not see me for a short time. But I say to you: I do not bid you farewell. I will remain with you for all eternity.

My peace be with you!"

Christ descended from the well. The prince ascended and wanted to thank Christ, but could not speak because he was sobbing. Finally, he managed to utter the words:

"We thank you, Christ, you who are eternal, for your love for your neighbour. We will endeavour to always act in your spirit.

James also spoke a few words. He said:

"My dear brothers and sisters!

Many of you want to accompany Christ, which Christ would not refuse anyone. We brothers and sister Mary ask you to refrain from doing so. We see the pain that our departure causes you. We also thank you for your helpfulness. Greetings in the name of the Eternal One!"

Christ raised his hand in greeting and, with the words "Peace be with you!", he left the place with his own.

They stopped when they crossed a hill outside the city. With a wave of their hands, those who were leaving said goodbye to each other once more; this happened in the year 777 AD.

The journey went via Krisch to Darachas, Pharm, Simka, Kabat and Jutta. Everywhere Christ taught and healed all the sick. In the town of Krisch, Brother Jakasar joined the travellers.

After two years of travelling, Christ and his companions arrived in Jutta in 779 AD. Welcomed with joy by the Essenes there, Christ and his companions stayed with them for a few days and then went to Hebron and Bethlehem. John remained in Jutta.

When they arrived in Bethlehem, the Essene brothers and sisters joyfully welcomed Christ and the others. Among the Essenes was the shepherd Matthew, who had been eagerly awaiting Christ. Christ said to him:

"Now is the time for you, Matthew, to come with me!"

Matthew exclaimed with joy:

"I have been eagerly waiting for you so that I can stay with you for the time to come! Take me with you!"

Christ replied:

"Come with me and stay with me! You are a witness to my coming as a human being and will also be a witness to my words and deeds among the marked people. You will witness the hatred with which the majority of this people will persecute me and what their leaders will do to me in the exercise of their abominable spirit. Likewise, you will bear witness to this when I have taken my leave of this world!"

Christ left Bethlehem with his own and went to Nazareth, teaching along the way in Jericho, Phasaelis, Sichar and Nain.

In Nazareth, they were all warmly welcomed by Joseph's family and all the brothers and sisters of the Essene community. Christ spoke publicly and healed all the sick who came to him. At that time, many worshippers of the gods and Jews joined the Essene community in Nazareth, which called itself the Christian community.

James, Matthew, Jakasar, Hioniwis, Somula and Thimotens worked as carpenters and weavers.

At that time, worshippers of the gods were widespread throughout the country, but especially in Egypt. Maschuth of Etham in Egypt was universally recognised as the high priest. Pilgrimages could be made there twice a year to attend the great thanksgiving services and other festivities held in honour of the gods.

The worshippers of the gods knew about mediumistic communication, but they carried it out with errant beings.

Herothon, the god of weather and ruler of all life, was generally regarded as the supreme god of the good gods. Of the goddesses, the goddess of fertility and the goddess of beauty were most worshipped. With ceremonies and prayers, the people gave thanks and implored help against all evil. Murthurus was considered the supreme evil god, followed closely by Sethurma. Sacrifices, mainly in the form of fruit, were offered to these gods. In this way, people sought to protect themselves from punishment.

In addition to the gods mentioned above, many other gods were worshipped, depending on the region, including the sun and the stars. Each family also had its own household gods. In the areas ruled by the Romans, some Roman gods were adopted.

John the Elder

John taught in Jutta for a time. Everyone marvelled at the once shy young man. Then he went to Bethlehem and publicly spread the word of the Eternal One.

John was born in Jutta in the year 749 A.R. His mother's name was Helisaba, born in 689 AD in Akana, Arabia, died in 763 AD near Kespor. She was a maid and slave and had become an Essene in Jutta. In 725 AD, she married Zacharias Zurea. He was born in 678 AD in Hebron. His parents were named Jabomar Zurea, born in 637 AD in Seba, died in 724 AD in Hebron; Selona Zurea, born in 632 AD in Harans in Idumea, died in 726 AD in Hebron. The Zacharias family belonged to the Essenes and were descended from the Jebusites.

In 724 AD, Zacharias took over the craft of stonemasonry and woodcarving from his father. In the same year, he was elected by the Essenes of the Hebron community to be their leader. The Jews often sent Zacharias to Jerusalem to carry out work on their temples.

Zacharias and Helisaba lived in peace; the only thing that saddened them was that they could not have children.

In the year 744 AD, a being from the beyond came to an Essene gathering in Hebron and, through the medium Machat, informed those present that in five years Helisaba would give birth to a boy.

It said the following:

"The child will adapt to earthly life without the intervention of a man, and the child's name shall be John. He will come as one of the smallest in spirit from the world of the Eternal; but among you he will be great in spirit!" The otherworldly being explained to those gathered that the time of the Eternal One's incarnation was near and that John would walk with him as an eternal witness. He would go to the chosen people of the Jews and say to them:

'The Eternal One has become man in Christ; he will also come to you Jews and tell you the truth!'"

Zacharias and Helisaba thanked the otherworldly being for this news, and both said that they looked forward to the coming events with joy. From that time on, Zacharias spoke

publicly – even to the Jews – about the Eternal One, about eternal life, and that the Eternal One himself would come as a human being.

In the year 747 AD, the Jewish leaders secretly had Zacharias arrested by their temple servants and brought to Jerusalem. After interrogation by the High Council, Zacharias was found guilty by the Jews of blaspheming their god Yahweh and was killed by them according to the law of Moses. After some time, Helisaba was informed by the Essenes' leadership of what had happened to her husband, as she waited in vain for his return. But it was not until 749 AD that Zacharias came as a being from the beyond to an Essene gathering in Hebron and spoke to Helisaba through the mouth of the mediator Jaspar:

"Do not worry about me! I live in the beyond and am among beings who are engaged in the cognition of the true and the good; these are the ones who otherwise speak to you. Do not be disheartened and wait patiently until what has been announced comes to pass."

Zacharias explained to those gathered what the Jews had done to him and how he had come to the beyond. He went on to tell Helisaba that she was already carrying a boy under her heart. She should give her possessions to the Essene community and flee with the child immediately after its birth. Then he said:

The Jewish leaders have known for some time what will happen and will seek to take the life of the child and yours. I and many other brothers and sisters from the beyond will be with you and help you. The dear Essene brothers and sisters will not leave you without help either. They will protect you and provide for your livelihood and that of the child, even in a foreign land."

Helisaba joyfully accepted Zacharias' words and promised to act according to his instructions, whereupon Zacharias took his leave and departed from those present.

Helisaba gave her possessions to the Essene community in Hebron and went to the Essene brothers and sisters in Jutta. After five months, Helisaba gave birth to a boy and named him John. Mother and child were lovingly supported by the brothers and sisters; she remained with them for a whole year.

At that time, news of the incarnation of the Eternal One in Christ reached the Jewish leaders. However, they were unable to find out any details, and so their suspicion fell on Helisaba as the mother in question, whose childbirth they had learned about. The Jewish leaders decided to secretly eliminate Helisaba and the child. Helisaba heard of this in time. She took John and fled with him south into the desert. They found shelter in a stone cave near Kespor.

There, mother and child lived, supported by the Essene brothers and sisters, until the year 763 AD. In that year, Helisaba died. Her body was buried in Kespor.

John went to Christ in Nazareth, guided by beings from the beyond. He accompanied Christ, Mary and James on their journey to the Caucasus and India. At the age of twenty-three, John regained full memory of his former life in the true world. He now knew why and for what purpose he had come into this world.

At the age of thirty, John left Jutta and went to the chosen people in Bethlehem. There John told the Jews that the perfect and greatest in spirit, the creator of the world, had become man in Christ and had been teaching the nations in his spirit of truth and love for many years. Then he spoke as follows:

"Many have recognised his perfection in spirit in its effect and have joyfully accepted this spirit. Christ will soon come to you Jews and teach his spirit.

I, as one of the smallest in the spirit of the true world, have come to this world of my own free will to tell you that Christ was born as a human being thirty years ago and lives among you. Your leaders know this, for they persecuted him even then as a child. He will tell you Jews the truth that you do not want to hear, for you are full of lies and willing servants of that abominable being who did not pass the test of truth, who devised lies and wickedness and brought them into being. It is Satan who spoke to your fathers through human mediators and pretended to be god and the creator of the worlds.

This spiritual spawn gave you laws of lies, wickedness and self-love. He demanded blood and burnt offerings of animals and humans from you under terrible threats and curses, and commanded you to believe in him blindly, not to recognise the truth, and to glorify him by performing ceremonies of worship, incense burning and the offering of bloody sacrifices.

This originator of evil in spirit has made a covenant of bloody circumcision with you Jews, so that you may be his marked and chosen ones. He commands you to exterminate other peoples who are not circumcised and marked like you. In doing so, this liar shrouds himself in mystery, promising you prosperity and a long life on earth at the expense of others if you carry out the atrocities he commands and use all means to prevent anyone from recognising the truth, so that he will not be recognised as Satan.

I, John, ask you:

Can such a spirit being be the true god? You owe me an answer, because you are ashamed of your god.

I tell you: No! This is Satan, from whom all evil comes, and you are his servants. You who are marked are very close to him in spirit – but you still carry a spark of truth within you and are therefore a thousand times better than the one you call Yahweh, to whom you willingly submit as servants. Behold, he knows that there is eternal life and that everything is included in eternity when he says to you:

'I will lift up my hand to heaven and say, I live forever!'

I, John, say: Yes! This spiritual outcast will have to live eternally in his lies, malice, vengeance, self-love and darkness – which he creates for himself – unless he freely confesses himself to the 'light of truth' and acts in the spirit of Christ in truth and charity.

You of the Jewish people who willingly submit yourselves to the liar and deceiver, hear my words: many of you walk in lies and malice only out of fear of this vengeful being. Many serve him because his spirit of darkness appeals to them and, out of self-love, they want to be at the top here in the earthly world through lies and violence, so that they can lead a comfortable life at the expense of their fellow human beings. These representatives of his wear clothes embroidered with gold and silver and give themselves high-sounding names and titles so that their lies and hypocrisy remain hidden. In doing so, they help Satan and, at the same time, themselves in their great self-love.

I tell you: all of you, including you Jews, will live forever!

The death you fear, which Yahweh – your god – promises you, is a lie. He knows this very well, but continues to lie in order to lead you to act in his spirit. Those who act in his deceitful, evil spirit will come to him in his kingdom of darkness and atrocities.

Think about what it means to live an eternal life in this abominable spirit, which has no 'light of truth and charity'.

Every human being can recognise what is true and good or false and evil, and must decide for themselves with their free will in which spirit they want to live. That is why I

have come to you and call out into your spiritual darkness:

The One who has lived consciously from eternity, who created worlds for us out of love for our neighbour and thus gave us conscious life, is Christ. He has been walking among the peoples whom you call godless and heathen for thirty years now. Most of these peoples have recognised him and his perfection in spirit in their effects, and many of them are now trying to live according to this spirit.

Christ will come to you shortly. He will reveal his spirit to you in words and deeds, so that you too, if you have the good will, may live in the spirit of truth and love for your neighbour and enter his world of light, peace and bliss. Greetings to Christ!

May his peace be with us!"

The majority of those gathered cheered John. Only the Jewish leaders grumbled and cursed John. In their anger, they forbade their followers to listen to the blasphemer. They sent a report to the High Council in Jerusalem and demanded remedial action.

Many Jews asked John to stay in Bethlehem and continue teaching them. But he said that Christ himself would come and speak to them. John left Bethlehem that same day.

A twelve-year-old boy named Silas, son of Rabbi Siach, who was the head of the Meierhof in Bethlehem, followed John and asked him if he could go with him. He wanted to go with him to learn from him.

John replied to the boy that he did not want to turn him away, but that he knew his intentions. He should admit that his father and the Jewish leaders had sent him so that they could then say, 'I, John, have stolen you!'

The boy was ashamed and admitted that this was the case.

He said to John:

"You know this and yet you are so good to me! I beg you, take me with you. I will now go with you of my own free will!"

John replied:

"If you want to, then come with us. We are going to Gazara. There you will have to defend yourself and tell the truth to those who will come because of you."

The journey to Gazara took two days. On the way, John taught the boy Silas about Christ and the effects of his spirit. Silas listened attentively and felt that working in this spirit must be good and bring joy. In Gazara, John first went to the Essenes and then to the Jews. He taught in the square in front of the Jewish temple.

After John had spoken for a while, five Jews from Bethlehem and two magistrates with two mercenaries from Gazara arrived, confident of victory. The magistrates and mercenaries mingled with the crowd and listened to John's speech from there. He spoke to the Jews in much the same way as he had in Bethlehem. But when he asked them whether the being they worshipped and followed as servants in falsehood and blind faith could be a god, the five Jews from Bethlehem stepped forward and shouted:

"You liar, you blasphemer, you robber, you shall be stoned on the spot!"

Turning to the crowd, they cried out:

"This preacher was with us in Bethlehem and blasphemed our Yahweh there too.

When he left, he robbed the son of Rabbi Siach and took him with him.

Look, there is the boy!"

There was silence; only the Jews from Bethlehem spoke confusedly and called upon their god.

Then the boy Silas stood before John and said to the court officials:

"These men from Bethlehem are liars! They are giving false testimony!

My father and the high council sent me to John so that I could go with him and they could bring charges against this good man.

I was instructed by my father and the council to say that John had robbed me. When I came to John near Bethlehem and asked him to take me with him, he told me that he did not want to turn me away, but that he knew why I had come to him and that my father and the council had sent me to him so that I could bring charges against him.

I was ashamed and confessed to John that his words were true. But John was kind to me. I asked him to take me with him anyway. I told him that I would now go with him voluntarily. Only then did John take me with him and teach me all the way to Gazara.

I say to you all:

This man is righteous, and the one he speaks of is Christ. I will go with John until I myself have seen and heard Christ!

Tell my father:

I would rather die on the spot than abandon my plan!"

One of the two Roman magistrates wrote down the names of the Jews from Bethlehem and told them that their false statements would be reported to Jerusalem.

Silas asked the officials not to punish the Jews and said:

"Let them go! I bear them no grudge!"

One of the officials continued:

"Be careful not to accuse this righteous man again with false testimony. I have the right to have you punished. But because the one you slander stands up for you and forgives you, we will refrain from doing so this time.

Leave Gazara immediately! The young man is already grown up; he speaks like a twenty-year-old and has enough sense to decide for himself."

The court official told John to continue speaking. Turning to the Jews, he cried out:

"Woe to anyone who harms this Roman citizen!"

John thanked him and continued his interrupted speech.

After five days, John left Gazara and went with Silas via Accaron to Joppa. John stayed there for ten days and taught the Jews. Many of them cheered him and asked him to come back soon.

From Joppa, the journey continued via Antipatris and Sabba to Caesarea. There, John and Silas were awaited by the Essenes. They stayed with the brothers and sisters for thirty-two days. John taught every day in the square in front of the Jewish temple. Often more than five thousand people listened to him.

At that time, it was customary among many peoples that when someone joined a community, sect or association, or when a maid or servant was taken into the house, water was poured on the head and hands of the person concerned by the board, the elders or the head of the family. During this ceremony, various duties and rights were proclaimed according to future use.

Thus, many Jews came to Caesarea and asked John to be accepted into the Essene community through purification with water.

John replied to them:

"Pouring water is not necessary for this. This is only a ceremony – an earthly act. The spirit of truth does not need this; it is there for all who want to accept it.

The truth needs no servants; it sets everyone free! The Eternal One does not look at outward appearances such as jewellery, ceremonies and purification of the body. Keeping the body clean is everyone's duty. Cleanliness serves one's own health! Behold: even animals care for cleanliness and groom their bodies!

Earthly ceremonies are only needed by the liar and seducer whom you call Yahweh and whom you follow as servants: you must build him a house – a temple – and set up an altar of gold and silver in it so that he has a sanctuary. This liar makes use of it and waits for sacrifices of animals and humans, who are cruelly slaughtered so that he can satisfy his eternally unfulfilled desire in his depravity of spirit through their torment and pain.

Behold, you who are marked, what slavery you offer to evil in spirit. If you want to free yourselves from this spiritual filth, it is not through purification or by pouring water over yourselves. Above all, you must recognise where you come from, why you live in this world and where you will go after your earthly death.

I, John, say to you:

Everything is spirit! Everything is enclosed in eternity! Nothing is created!

The creator of the worlds, who lives consciously in eternity, who knows everything, who has always worked in his spirit of truth and love for his neighbour, has come to you as a human being. His name is Christ!

He ordered the spirit, which is not a entity, caused it to act, and thereby created the true world and at the same time this earthly world, so that all spirit, which possessed a entity of eternity, gradually awoke to life according to its original nature, and one spirit being had to serve another; only cognisant spiritual beings serve of their own free will. Only you humans can disregard the spirit of truth and charity, which creates only peace and harmony, and likewise act in the contrary spirit of falsehood and malice.

Behold, that spirit being capable of cognition, which conceived the lie, which revels in malice, envy and revenge, punishes and creates discord, says that it has created everything. It presents itself to you as god Yahweh - but it is Satan."

John then explained to them the true world, the spiritual fall, the meaning and purpose of the earthly world, the foothold of the counter-spirit of Christ through mediators among humans, and life after the earthly death of the body.

Finally, John said:

"I must take my leave of you, for I must go to other people. If you want to know more about the spirit of truth, go to the Essenes, whom you have hated and persecuted until now. They know Christ. He was with them as a young man with the carpenter James. They heard his words and saw his works, and since that time they have called themselves

Christians. They act in his spirit and carry it on!"

John now took his leave and walked with Silas along the coast to Ptolemais. There John taught among the Jews for ten days. Then he went to Chorazim and Capernaum, where he stayed for twelve days and taught the Jews. Then his journey took him on to Gergesa.

When John spoke to the Jews in Gergesa, there were violent clashes with the Jewish leaders. They wanted to arrest John and stone him as a blasphemer. However, many Jews took John's side and protected him. They asked John to accept them into the Christian community.

John replied:

"Go to the Essenes. They will accept you and tell you more about the spirit of truth."

The next day, John and Silas said goodbye to everyone and went to Hippos. Many brothers and sisters joined them. John taught in Hippos for eight days and then went with his own to Gadara, where he spoke mainly to the Jews for five days. From Gadara he went with his companions to Echono, a small town on the left bank of the Jordan. Once there, John told the assembled crowd that Christ would come to Echono the next day; they would see Christ and know his perfection in spirit through its effects.

Some Jewish leaders who had also gathered there asked the assembled crowd what was going on.

When they heard that Christ was coming, they began to mock and revile him, saying, "We know him; he is the son of a carpenter in Nazareth, he calls himself god and blasphemes our god even more than this one who calls himself John!"

Then John began to speak. When he spoke about the evil god of the Jews, the Jewish leaders left. John told them to stay and listen to Christ, to hear from him what evil spirit's servants they were. The Jewish leaders could not be persuaded to stay.

The next day, John and his own went up the Jordan River to meet Christ, Mary, and his disciples. Everyone was looking forward to seeing and hearing Christ.

At about the third hour, Christ came with his own from the direction of Tarichaea. Those who were waiting greeted him. Christ raised his hand and said:

"My peace be with you!"

John went to Christ, embraced him and said:

"Greetings, Eternal One! Your love for all is inexhaustible!"

Then he greeted Christ's earthly mother, Mary, the disciples James, Thaddeus, Hioniwis, Somola, Timothens, Jakasar, Matthew, Bartholomew, Andrew, Peter, James the Younger, and the other brothers and sisters who had arrived with Christ.

The impressive procession now moved on to Echono. There, the Essenes wanted to entertain Christ and his own, but they did not have enough food for everyone, as the many strangers had consumed almost all of their food supplies. Christ said:

"Bring what you have!"

After the Essenes had brought a few pieces of bread, some fried fish and a wooden container of milk, he said:

"Spread out your cloaks and place the pieces of bread on them. Put the fried fish in a large basket and distribute the milk into several vessels!"

When this was done, everyone watched to see what would happen next. In an instant, a mountain of bread appeared; the large basket that had contained only two fried fish was overflowing with fried fish, and the vessels were filled with fresh milk.

Christ stood before the crowd and said:

"Behold, I have multiplied this by my will. You marvel and call this small thing a great miracle. I tell you, in such a moment I created the basic conditions for the creation of the universe.

Consider this world of many stars with the sun and the moon that is visible to you. You pass over all this carelessly, not knowing why and for what purpose they are there. Behold, all this is spirit, which I have ordered and stimulated to activity so that it may serve you for life, that you may know yourselves and also me, the Eternal Truth and eternal life!

Now come to me, all of you, take what is there and eat!"

Christ himself distributed the bread, Peter the fish, and James the milk. Everyone ate their fill. Hungry children from Echono came and ate with them. Among them was a boy whom Christ called by name and said to him:

"Your name is Lean, and you have eight brothers and sisters; they, your father and your lame mother are also hungry. Go home and tell them to come here and eat with us. When you get home, your lame mother will be able to walk. I will heal her!"

Lean thanked Christ and replied:

"You have not seen us until now, and yet you know us? You know everything! You must be the Christ that John told us about."

Christ laid his hand on his shoulder and said:

"Lean, you will soon understand me and the meaning of my words."

Lean wept with joy and ran home. His mother came to meet him with joy; she was healed. His father and brothers and sisters rejoiced because their mother was healthy. Lean explained to his mother that Christ had healed her: "He said to me, 'When you get home, your lame mother will be able to walk.' I am to tell you all that you may come to Christ to eat your fill; there is enough food for everyone."

After the whole family had arrived at Christ, Lean's mother threw herself down before him, began to weep, and said:

"You have healed me! Truly, you must be god! For two years I was paralysed in both feet and could only move around on the ground with my hands."

She thanked him and wanted to kiss Christ's feet. Christ pushed her away, lifted her up and said to her:

"Take the bread and fish with your family here, eat your fill, then listen to my words."

Christ then taught until evening and healed all the sick who came to him or were brought to him.

The next day, everyone gathered again to hear Christ's explanations. In the evening, John took leave of Christ and went with Silas to Dion, where he taught for eight days and then for fifteen days in Gerasa to the Jews.

In Gerasa, the brother Justus came to John and Silas and joined them. From there they returned to the Jordan to Acror, then across the Jordan to Enon and on to Sichar.

In Sichar they were warmly welcomed by the Essenes and immediately informed that many Jewish leaders were currently in the city. The governor Herod was staying with Rabbi Beselelam. Some Essenes advised John not to speak to the Jews until Herod and the Jewish leaders had left the city. The latter could harm him.

John replied to them:

"I know why the Jewish leaders are here with Herod. The Jews intend to capture me and bring charges against me before Herod. I tell you: Nevertheless, I will speak the truth to the Jewish leaders and Herod.

I am a caller in the 'spiritual darkness', one who spreads the spirit of the Eternal One, who became man in Christ. Even today, they will hear the truth from me!"

John went with Silas and Justus to the square in front of the temple. Soon a large crowd had gathered and John began to teach. After an hour, a servant of Herod came to John and said to him:

"Herod sends word that you should come to him in the house of Beselelam; he wants to speak with you personally and hear your words."

John replied to the messenger:

"Tell those who sent you to me that if they want to hear the truth, they should come to me. Thousands of people are gathered here and there will be enough room for them. Tell them that I spread the spirit of the Eternal One. Christ is there in his perfection in spirit for all who are of good will and want to recognise this spirit in its effect. Tell this to your Lord and the Jewish leaders."

The servant promised to do so and left.

John continued teaching. After half an hour, Herod himself arrived with his daughter Salome, the servants, and many Jewish leaders with several temple servants. The assembled crowd made room for the new arrivals. They came forward and stood close to John. John had not interrupted his speech. When he explained the scriptures of the Jews and called the author of these scriptures a deceiver and a liar, the Jewish leaders began to shout and curse. They cried out:

"This blasphemer dares to blaspheme our god before us and before the supreme judge and prince of the land. Take him prisoner!"

After these words, the temple servants, armed with swords and ropes, rushed forward, roaring like wild animals and attacking John. When they stood before him, John raised his hand and all those who wanted to capture him became lame; they could neither move their hands nor their feet. John continued to speak, and the Jewish leaders and their temple servants were forced to listen to his explanations. At the end of his speech, John said to them:

"See how powerless you all are, you servants of violence, lies and wickedness. You who are marked, you are recognised among all nations. Your neighbouring peoples fear your evil god; he looks at you through your eyes.

Look at the poor of your people, whom you seduce in the spirit of Satan. Those whom you have led astray into belief through threats, punishment and violence fear you and the effects of the evil in the spirit that you force upon them to carry out. They are a thousand times better than you servants of lies and your evil god. Some have come here

from Jerusalem to see me being taken prisoner.

But I, John, say to you: You will only be able to carry out your evil plan against me in two months' time, as eternal testimony. I will come to you in Jerusalem soon!"

With the words, "Hail Christ! His peace be with us!" John ended his speech.

Then the temple servants were able to move their hands and feet again. They saw that nothing had happened to them and left in shame. The people cheered John and asked him to teach again tomorrow.

Salome pulled her father, who was trembling all over with inner excitement and could not utter a word, to John and asked him when he would come to Jerusalem.

John replied:

"In six weeks!"

Salome thanked him for this information. John told her that she would be doing him a great service.

After five days, John left Sychar with Silas and Justus and went to Laban, Phasaelis and Lidus. John stayed in each of these places for a few days and spoke mainly to the Jews.

In Lidus, a small town on the Jordan River, John met with Christ and his disciples for the last time. John said goodbye to Christ and went with Silas to the cities of Jericho, Rama, and Bethany. Brother Justus remained with Christ.

More and more people came from Jerusalem to Bethany to hear John. John and Silas then went to Jerusalem early every morning. During the day he spoke to the Jews, and in the evening he returned with Silas to the Essenes in Bethany.

On the ninth day of teaching in the city of Jerusalem, John and Silas were attacked on their way home to Bethany by several temple servants on the orders of the High Council and dragged to a place on the city wall away from the gate guard. There, other temple servants had already made preparations to throw their victims over the high wall. Long ropes hung down from the wall, to which John and Silas were tied, pulled up onto the wall and lowered back down towards the city.

This unusual method of transporting people who had been kidnapped on the orders of the Jewish leaders over the city wall was often used. In this way, the temple council was able to seize their victims and murder them without the Roman authorities becoming aware of it.

The temple servants took John and Silas to Caiaphas, who interrogated them briefly and then had them locked up in a suitable room in his house. The next day, the high council gathered to interrogate John. The Jewish leaders were in a festive mood, singing psalms, clapping their hands and thanking their god Yahweh for helping them to get their hands on John, the blasphemer. All of them wore priestly garments prescribed by their law, ornaments according to their rank, linen robes, front panels, back panels and Aaron's caps.

The temple servants brought John and led him into the hall. Upon entering the hall, the assembled crowd greeted John with insults, and many spat in his face. The temple servants sat John on a chair, tied his hands behind his back with a rope, tied his feet to the chair legs, and bound his body together. Then they mocked and beat him.

Then Caiaphas sat down next to John and said to him:

"Behold, blasphemer, now you are in our power! You have blasphemed our god like no other! We have the power to put you to a torturous death according to our law; we know you as the son of the Essene Zacharias and now make you a proposal:

Recognise our god and be circumcised according to our law. You will then be our friend, we will accept you into our council and give you third place in rank. You will receive as much of our property as you want, you will be respected by the people and also have the power to judge others.

Leave Christ and come with us! All you need to do is preach that the carpenter's son Yeshua is a prophet, that he calls himself god out of vanity and blasphemes our god out of envy because he himself is so poor. If you accept our proposal, you can already participate with us in the coming festival. If you refuse, however, you will have to die a slow and agonising death in accordance with your blasphemy."

Suddenly, the ropes with which John was bound came loose from his body. John was free and stood up. Those gathered wanted to attack John, but they could not, for their hands and feet were paralysed; no one could move. Then the door opened and Silas entered the hall and stood beside John. John said to him:

"Silas, you are descended from this people. Hear the words I am about to speak and take them to heart. Then leave this hall and bear witness to all about what has happened and what I have said here."

Turning to the assembled High Council, John said:

"Behold, you servants of Satan, how powerless you are to do me harm by force if I do not want it. You are all fully conscious, you hear my words, and yet none of you can move your hands or feet.

When your servants bound me to the chair, you called out to me, ' Now let your god help you!' Well, he has helped.

I, John, am one of the smallest in spirit from his world, but I have the ability, through my will, to influence even the smallest spirit that serves life here on earth to such an extent that you are powerless against me and I can speak freely to you. All cognisant spiritual beings from the worlds beyond hear me and are eternal witnesses to the words I am now about to speak to you:

You hypocrites say that the Essene Zacharias was my father, but you wisely conceal the fact that you captured him two years before my birth, dragged him to Jerusalem and murdered him in the courtyard of the temple according to the law of your god Yahweh because he told you the truth that your god is Satan.

Thus you and your fathers murdered hundreds of thousands of people who did not participate in your abominable spirit because they recognised it as evil. Now you murderers have also seized me; you are testing me and threatening me!

I, John, say to you:

I did not allow myself to be seduced by the liar, your god. I have stood firm in the truth and will always stand firm in it. I have come voluntarily from the 'Kingdom of Light' into this 'spiritual darkness' and I call out to you:

The Eternal One has become man in Christ! I have come and bear witness to it! You hypocrites want to be my friends, accept me into your High Council, give me many possessions and provide me with a good life if I slander Christ, have myself circumcised like you and acknowledge your god Yahweh. You are very close to your Yahweh in spirit,

otherwise you could not approach me with such a mean request. You liars call the life you lead a good life, but you are all envious of each other and each of you wants to possess more than the others.

I ask you: where did you get your riches?

You acquired them through hypocrisy, coercion, robbery and murder. The blood of the exploited and the poor sticks to your possessions. But you yourselves are lazy. Your work consists of lying to people and practising malice. You feel at home in the spirit of Satan and strive to fulfil his cruel desires.

But remember: here in earthly life you find good people on whom you can carry out your misdeeds. The hour will come when everyone must leave this world and go to the beyond. Then everyone will take with them only what they have acquired spiritually in earthly life or created in spirit themselves. Everyone will enter a world that resembles them in spirit. In the life beyond, you liars will find nothing of your possessions. One will confront the other in lies, malice, self-love and revenge. You will no longer have good spiritual beings around you to rule over. Your desires will not be satisfied by anyone. You will come to your god, Satan, who will rule over you. It is not for nothing that he tells you that he is your lord and that you will be his servants for eternity.

How hypocritically filthy is your request that I should slander the Eternal One who made conscious life possible for us, from whom all that is good and true comes, who in his immeasurable love for his neighbour became man in Christ and came into this 'spiritual darkness', so that you too, who have fallen prey to lies, might hear the teachings of his perfect spirit and see and experience their effects in his works of love for his neighbour. You may call him a prophet who, out of poverty and vanity, pretends to be god, and call your lying god, Satan, god instead.

Behold, you hypocrites, by this you testify what kind of servants you are and confirm that you know that Christ is the Eternal One. You liars and murderers greatly fear that your god will be recognised as Satan, because then you, his worthy servants, will also be recognised. That is why you make this vile demand of me and threaten me with death.

You hypocrites say that according to your law I will die a slow and painful death.

I, John, say to you:

If I wanted to keep what you call life, none of you would be able to take it from me. You can see for yourselves how powerless you are to harm me. But I voluntarily give up my earthly life – as a testimony to all – so that everyone may see what bloodthirsty murderers you are.

I tell you: my death will be short, against your will, and I will also be present at your feast, against your will.

I testify once again: the Eternal One became man in Christ! He teaches people in his spirit, and he will also come to you in a short time."

Turning to Silas, John said:

"You have heard my words and you are a witness! Go to Christ and make known to his own everything you have heard. Go from there to Rama and on to Jericho. On the way to Jericho, Christ and his own will already be waiting for you. No one will be able to harm you."

Silas took leave of John and left the hall unmolested; then John said to those gathered:

"You have heard my words; now do as you will."

John sat down on the chair. The Jews all regained their former freedom of movement. They began to curse, rushed at John, bound his hands again, beat him, and led him back under heavy guard to the room in the cellar that had been prepared for such purposes.

In a few days — it was the year 781 AD — the Jews had their annual celebration of the great blood feast, to which Herod and his daughter Salome were invited. The celebration was held in the great banquet hall of the house of Caiaphas. Over three hundred Jewish leaders had gathered, all decked out in gold and full of joy at the capture of John. Salome had tears in her eyes, for she had witnessed the words Caiaphas had spoken to her father, that John should die a slow and painful death. This made her sad.

The Jewish leaders asked Salome why she was not happy. The high priest Caiaphas gave her a gold necklace and urged her to be joyful. But Salome was saddened by her pity for John and wept. She remembered the words he had spoken to her in Sychar: "Salome, you will do me a great service!"

The daughters of the high priests came and threw their arms around Salome, asking her to dance with them. Salome refused their offer. Then Caiaphas went to her and tried again to persuade her with the following words:

"Salome, you are the best dancer, ask for whatever you want! You can have anything you want from us, even a sack full of gold – but you must dance!"

Salome thought about it and replied:

"All right, yes! I will dance! But you must keep your word!"

Caiaphas and some Jewish leaders who were standing near him and had heard the promise replied to Salome:

"We will keep our word!"

Salome then said to them:

"You have captured John! So bring me his head on a platter!"

Many of the guests at the feast were astonished at her request and discussed what it meant. The priest Achabsei explained to them that Salome had been in Sychar and had overheard the words spoken there. He continued, saying:

"She is surely still offended by his blasphemy against our god. So let us behead John and bring his head here!"

Two servants were summoned, and Caiaphas gave them the order to carry out the beheading.

When the servants brought John's head on a platter into the hall, many cried out:

"Now we have taken revenge on the blasphemer!"

The servants placed the head before Salome, and some of the Jewish leaders said to her:

"We have fulfilled your wish! Will you dance now?"

Salome bent over John's head, stroked his hair and wept even more. Then Herod began to rebuke his daughter, held her hands back and asked the Jewish leaders to have

the head taken away again.

Suddenly, John's head stood up by itself and began to speak, floating freely in the hall:

"Behold, you murderers, you hypocrites, that I can be present at your blood feast without circumcision of the foreskin and without slander of the Eternal One!"

Struck with terror, everyone stood there without moving. John's head continued to speak:

"You servants of Satan, you call this a feast? You slaughter hundreds of animals in agony and sacrifice them to your god Yahweh, wading ankle-deep in blood. The stench of the burnt offerings is a sweet smell to your bloodthirsty god. Can there be any greater spiritual filth than your god Yahweh?

You, his servants, take pleasure in cruel murder. Only a few hours ago, in your temples – those dens of murderers that you call sanctuaries – you tortured ten Essenes, including five children, and sacrificed them to your god. You sprinkled his sanctuary with the fresh, steaming blood of these poor victims.

I, John, tell you that your god gains nothing from the sacrifices except his satisfaction in the torment and pain of those murdered. They all stand beside me, hear my words and let you know that your vengeful god can no longer harm them, because they recognised him as the originator of lies and all evil. They forgive you, but are glad that they no longer have to live among you murderers.

See, my death was brief, contrary to your wishes. You rejoiced in having avenged your god on me. But I live on in full consciousness and still have the ability to dispose of my earthly body. Just as I am telling you the truth now, so shall I do in the worlds of the hereafter. There I will call out into the 'spiritual darkness' that the one you call god is the greatest spiritual outcast. This liar speaks only of death or the grave and promises you only a good life on earth at the expense of others. You know this, yet you continue to lie to and seduce people, and when they seek and recognise the truth, you murder them so that others will not come to know you and your god. Just like me, hundreds of thousands of people had to die because of your fathers. All those who were murdered live in the kingdom of light in peace and bliss with the Eternal One, who in his love for his neighbour became man in Christ in order to tell all people – now and forever – the truth.

Christ will also come to you as eternal testimony to his immeasurable love for all spiritual beings capable of understanding. Are you amazed that my murdered body has dissolved? In exactly the same way, I will later dissolve my earthly head, through which I am now speaking to you. For I am going back to where I came from – to the true world!

You murderers, how will your death be, which you fear so much? Through your deeds in the spirit of darkness, lies, self-love, murderous lust, revenge, and envy, you will enter the world of this spirit and come to the one you call god and glorify, but who is Satan. He will take pleasure in your pain and your fear of death and receive you; he will continue to be your god, rage against you, and you will remain his servants for eternity.

I, John, call out to you in 'spiritual darkness':

The eternally living, all-knowing creator of the worlds, who made conscious life possible for us, became man through his will in Christ in order to show all people the way in his spirit of truth and love for one's neighbour, if they have the good will to recognise him."

After these words, John's head disappeared into a mist and dissolved completely

before the eyes of those gathered.

The Jewish leaders were now seized with utter fear. Internally vacillating, arguing and quarrelling, they hurriedly left the hall.

Christ in Cana and other places

After six months, Christ left Nazareth. He went with Mary and the disciples James the Elder, James the Younger, Thaddeus, Matthew, Jakasar, Hioniwis, Somola and Thimothens to Cana. There he and his companions were welcomed by the Essenes and led into their meeting hall, where the wedding of Brother Jelar and Sister Lenara was being celebrated.

It was customary among the Essenes to present newlyweds with gifts of clothing, household items, and food. When members of their community got married, the brothers and sisters would gather together; their leader would give the young couple advice, congratulate them on behalf of the community and present them with gifts. This was followed by a communal meal, during which games, singing and dancing took place.

The elder led Jelar and Lenara to Christ and introduced them to him as the youngest married couple in the community.

Christ then said to them:

"You know me and are already working in my spirit of truth and charity. You also know where life comes from, why and for what purpose you came into this world. You have decided to live a communal life and, through your joint efforts, to serve those spiritual beings who, in their spiritual powerlessness, depend on your charity in order to come into this world, just as you did. So let us stay with you, peaceful ones, and be joyful with you."

Christ and his own were invited to take their places at the wedding table. Each was served a piece of meat and bread.

Then Christ said:

"You are giving us the last morsels of meat and bread that you wanted to give to the young couple to take home with them. Besides, there are many poor people outside who are hungry. But you cannot give them anything because you yourselves have very little. Do not worry about this, for everyone will be satisfied.

Put a piece of meat and a loaf of bread on the table and fill your empty wine jugs with water!"

After this was done, Christ said:

"See how my spirit works through my will!"

At that moment, the table was full of meat and bread, and the water in the jugs had been turned into wine. The assembled brothers and sisters marvelled at what had happened and thanked Christ. He replied:

"Now call those who are hungry, so that we may give them food!"

Men, women and children came into the hall. Christ himself distributed the bread to them, and James the Elder distributed the meat.

Christ said to the adults:

"When you have eaten, get some wine!"

Then all the wedding guests were given meat and bread.

Christ ate with them and then said:

"So draw wine from the jugs, drink and give it also to those who are outside."

Everyone marvelled at the delicious wine. Many refrained from drinking so as not to become intoxicated.

But Christ said:

"Do not worry and drink as long as you like. No one will become intoxicated from this wine."

Since there was meat and bread left over for hundreds, all the other inhabitants of the place were called and served.

Finally, Christ said to those gathered:

"I perceive in your thoughts the question of how man and woman should live together. So I will explain it to you:

There is no law of compulsion governing the coexistence of man and woman, determining it or dictating how it should be practised, as many peoples do in faith or in wickedness. Consider the afflicted people of the Jews and their laws of faith based on lies and wickedness. Because Satan once told this people through his mediators that he, as god and lord, formed man from dung and breathed a soul into him alone, but created woman only from man's rib because he was bored and needed a helper, woman is regarded by them as a part of man and as soulless. These stupid, hypocritical lies are constantly cultivated, believed, held sacred and acted upon by the Jewish people. Women are disenfranchised by Jewish men and are only supposed to be there to satisfy their boredom and lust.

See how many wives and concubines the leaders of the marked people possess, how many poor girls they seduce by force, and what hardship and misery these poor mothers and their children are then exposed to. These servants of Satan then also practise malice and revenge on these poor and raped women. As cognisant spiritual beings, they are deeper in spirit than the non-cognisant beings of the animal kingdom and could take an example from the coexistence of male and female animals, who show charity towards their young until they become independent.

You Essenes are a shining example among all peoples. You were the first to recognise me and to act in my spirit of truth and charity. You call yourselves Christians after my name and strive to live in my spirit among yourselves and outwardly.

I say to you: do not be blinded by any earthly ceremonies, remain seekers of truth, be brothers and sisters. Do not accept lofty-sounding names and titles, for this leads to vanity and the power of violence. If someone has a lofty-sounding name or title, they also claim resources. They make their own laws, which again claim power, and where there is power, there are masters and servants.

Look at the lives of the various peoples, which are built on a false spirit through the power of violence. Hardship, misery, greed, envy, discord, oppression and mass murder dominate these peoples. Their spiritual activity consists of believing in the unfathomable and performing various ceremonies to serve a deity they do not know, behind whom hides

the originator of all evil.

These people are lazy in their thinking and do not strive to recognise the truth; they feel comfortable in their faith and thus serve their god unquestioningly and willingly. They would give their last drop of blood for their faith. On the orders of their leaders, they wage war against their fellow human beings, they hate and murder each other and believe the words of their leaders that it is god's will and a special honour if they are brave in killing each other and destroy many others. The leaders pretend to be god's chosen ones, feign piety and then speak of god's will. They themselves have no peace and seek only to maintain general peace through lies and violence.

But I tell you: in the spirit of faith, which is ignorance and only serves lies, there can be no peace among cognisant spiritual beings - human beings. Peace is only possible in my spirit of truth and charity: one must recognise this, but not believe in it, in order to live and work in it. If a people, a community, a family seeks to live in my spirit, they will share in peace to the same extent as their cognition of the truth and their practice of charity.

Take note:

A leader who truly wants to follow me is always obliged to set a good example for others; he should above all try to recognise himself and to act in my spirit of truth, that is, to serve others in this spirit as far as possible; furthermore, he should strive not to call anything that is available to him as power and good his own, but to endeavour solely to bring the spirit of truth and charity to bear everywhere.

To recognise oneself, the effect of one's spirit and me, who stand before you as the greatest and most perfect spiritual being in Christ, is the highest good that cannot be replaced by anything in the world, because it remains imperishable and eternal. Whoever carries my spirit within them, I am with them, and they have my peace, which they will take with them to the hereafter. They walk the straight path to me in my world of bliss.

You can see, then, that peace in the voluntary coexistence of man and woman is only possible in a healthy spirit and cannot be achieved through a law of compulsion. Peace in the family cannot be brought about by lies, hypocrisy, faith, nor by outward beauty and the satisfaction of lust, or even by earthly possessions.

The peaceful coexistence of man and woman requires above all the cognition of the truth about me and about life, as well as the practice of charity. Therefore, do not make ceremonies, do not form alliances and do not take oaths, for all this is vain talk and has already caused much harm.

Brothers and sisters of truth say either yes or no. No one has the right to force man and woman to live together if they themselves do not want to live together, in order to burden them with hell on earth through a law that has been established. A Christian who acts in my spirit and carries it within himself needs no legal coercion and no force. All this is needed only by those who act in the spirit of lies, malice, vengeance and self-love; that is, Satan and his servants.

You know that gender is a purely earthly phenomenon and necessity and that there is no gender in my world. No human being can determine their own gender. It depends on the adaptation to the smallest spirit beings, through which the spirit being that has arrived here on earth, unawakened, once fallen into spiritual powerlessness, is attracted and then builds itself up from this earthly body by receiving the life substances from its living brothers and sisters, man and woman, whose gender it will become.

You have heard from me that, throughout a sea of time here on earth, the cognisant

spiritual beings – human beings – were sexless, and that it was only through the densification of the spirit as a result of the arrival of more and more spirit beings who had lost their way in the spirit that first the female sex and later the male sex came into being. Now two siblings must give up life substances in order to enable the once cognisant spirit beings who followed the malicious spirit and lost their conscious life through their own fault to be awakened to life here on earth.

The woman is therefore the bearer of life developing on earth and thereby exercises the most charity. A man who is in the cognition of the truth will help the woman in charity and recognise her as an equal. He will endeavour to give the arriving little brothers and sisters the necessary help that he himself received from his brothers and sisters – his parents.

When man and woman live in my spirit of truth and charity and then pass this on to their children, peace will return to every family. Only those who serve others in the cognition of truth can share in my peace.

I say to you: take from the treasures of this earth and be joyful, for there is enough for everyone. Do not be concerned about earthly possessions, for they are transitory. Seek first to recognise the truth in all things and to serve your neighbour in it, then you will have peace on earth. Everyone will receive enough, and you will walk the path back to me in my world, which you once lost through *faith*.

My peace be with you!"

Those present thanked Christ for his words and works of charity and went home, as it was the sixth hour of the night. Christ and his own spent the night in the hall.

The next day, the brothers and sisters gathered, and Christ spoke to them. Around the fourth hour of the morning, a blind sister who was easily influenced by beings from the beyond came from the city of Ganatha to Cana without a guide and wanted to see Christ. Her name was Magartha. Mary and the Essene sister Neria took care of her and led her to Christ, who said the following to her:

"Magartha, you saw me and mine when you were still a small child. But since your childhood you have been blind in the earthly realm. Yet you shall regain your sight and see in the earthly realm!"

Magartha opened her eyes and saw. She knelt before Christ and said:

"Christ, you eternal, true god! I was led to you by beings from the beyond. I have been blind since my childhood. Now I am healed and can see! Christ, how can I thank you?"

Christ lifted her up and answered her:

"Stay with me for a while and listen to my words. Then go to your brothers and sisters, bear witness to me, act in my spirit and tell them the truth.

Peace be with you!"

At about the sixth hour, Christ took leave of the Essenes of the community and went with Mary and the disciples to Magdala.

Christ remained in Magdala for five days. From there, the journey continued to Chorazin, where Christ stayed for eight days. He taught in both places and healed all the sick who came to him or were brought to him.

On the ninth day, Christ came with his own to Bethsaida and spoke publicly to thousands in the square in front of the temple. Many Jews had gathered to listen to Christ's explanations of their scriptures. Christ questioned the Jewish leaders and called their evil god Satan, a murderer and a liar.

The Jewish leaders became extremely angry. In the evening, they had a pile of stones brought to the temple square with the intention of stoning Christ if he blasphemed their god again.

The next day, Christ came, stood in front of the pile of stones and continued to teach. The Jewish leaders also appeared again and listened to his explanations. When he explained their scriptures to them and declared them to be the work of Satan, they began to shout and curse. They cried out to the assembled crowd:

"This man blasphemes our god! Stone him!"

Several incited Jews rushed to the pile of stones, picked them up and prepared to throw them at Christ. But the stones crumbled to dust in their hands.

When the other listeners saw this, they took a stand against the Jewish leaders. Some of them cried out:

"Christ speaks the truth!"

When the Jewish leaders and their servants realised that their efforts were futile, they left in shame.

Christ continued to speak; after finishing his speech, he healed all the sick. The crowd cheered. Many Jews tried to grasp the meaning of his words and recognise the effect of his spirit.

On the tenth day, over four thousand people gathered in Bethsaida to hear Christ. After finishing his speech, Christ invited those gathered to go with him to the lake at Capernaum. The crowd was hungry and tired, but they went with him joyfully.

On the shore of the lake, Christ sat down and the crowd gathered around him. James the Elder came to Christ and reported that many brothers had tried to obtain bread and fish from the merchants of Capernaum. Unfortunately, they had only been able to find a few loaves of bread and fish, as the Jewish merchants had refused to sell them any food. Christ called the brothers to him and reassured them: "Do not worry about this!"

Not far from the shore, in a boat, were two fishermen who kept casting their nets into the water. Since they caught nothing, they gave up fishing and rowed to the shore. James went to them and wanted to buy fish from them. They replied that they had listened to Christ's words and would gladly give the fish away, but would not sell them.

Christ called the two fishermen to him and said to one of them:

"Your name is Peter!" To the other: "Your name is Andrew!" And then to both of them: "Let the small fish go back into the water, move away from the shore a little and cast your net again!"

After this was done, the net immediately filled with large fish. The two fishermen were unable to lift the full net out of the water; they had to row to the shore with it.

Christ asked those gathered to get fish from the brothers. When everyone had been

served, Christ said, "There are many here who are strangers and cannot fry fish. So I will multiply the bread and fish that have already been fried."

By his will, Christ multiplied four loaves of bread and one fried fish into four thousand. Everyone was able to eat their fill, and yet there were still many loaves and fish left over.

Christ asked Peter and Andrew to cast their nets into the water a second time and fill their loaves with fish. The crowd watched the fishing, marvelled at the quantity of fish, and cheered Christ. They all stayed with him and spent the night outdoors.

Peter and Andrew invited Christ to come to their dwelling. In the hut, Peter's wife and child welcomed Christ. He replied to them, "I know you! You, sister, are called Maloina, and your child is called Petronella."

When Andrew asked if he could go with him as a disciple, Christ replied that anyone who wanted to work in his spirit of truth could go with him. Andrew was full of joy, but Peter had reservations about his family and said:

"I too would like to go with you and hear your words, but I have a wife and child to care for."

Christ replied:

"Peter, do not be sad! Sell the fish you have caught and give the proceeds to your wife. Your family will be able to live on that until you return home. Leave the boat to the brothers Mahra and Belsu, whom you have fed until now. They will be happy to work and provide for your family."

Peter replied that this would help everyone and that he could go with Christ. Christ declined Peter and Andrew's offer to spend the night in their hut. He and James lay down under a tree. Only Mary accepted and slept in the hut with little Petronella.

The next day, Christ went to the city to teach in the square in front of the temple. When the Jews asked him what they should do when he was gone, Christ replied:

"Go to the Essenes, for they act in my spirit. They will gladly welcome you and answer any further questions you may have."

With the words "My peace be with you!" Christ took leave of everyone and went to Gergesa. Peter and Andrew joined him.

In Gergesa, Christ and his own stayed with the Essene brother Gersa Donedo, whose wife was called Merana and whose son was called Philippus. The Essenes here called themselves Christians. Christ taught for eighteen days in the square in front of the Jewish temple and healed all the sick of the place without being harassed by the Jewish leaders. When they parted, Philippus asked to be allowed to go with Christ. Christ replied:

"Come with me! Hear my words of truth and witness the works I will perform in charity!"

Philippus joyfully joined the disciples. The journey took them via Hippos and Tarichaea to Gadara. Christ stayed in all these places for a long time, speaking publicly to the Jews and worshippers of gods and healing the sick.

A great storm had arisen in Gadara, which filled the assembled locals with fear and terror.

Christ calmed them with the words, "Do not be afraid!" He raised his hand and immediately the storm subsided. The clouds dispersed and the sun shone again. The people marvelled at what had happened and many of them said:

"Truly, Christ is the true god!"

The journey continued to Echono, where John the Elder and his own were waiting for Christ. In Echono, several Essene brothers and sisters joined the disciples and went with Christ to Enon. The path led through the fields. At one point, a farmer was sowing wheat, and some grains fell on the path. Some of the brothers tried not to tread on the grains. They thought about the different ways in which plants reproduce.

Christ stopped and said to the disciples:

"Sit down. I will explain reproduction to you and give you a parable about the seed."

The Eternal One sat down on a stone, picked up a seed and said:

"Behold, this seed is a spiritual being incapable of cognition, which, through its creative activity, has found adaptation in its own nature and, with the life substances available to it, has built itself up to such an extent that it is able to create life independently according to its original nature. If you place this seed in the earth, it will find the life substances it needs to build itself up and continue to create according to its original nature.

All spiritual beings who come into this world transform the life substances available here on earth accordingly and thus serve individual and collective life, especially the spiritual cognisant spiritual beings – human beings.

The cognisant spirit of human beings can physically build up, perceive and create with the condensed and bound spirit that is offered to them on all sides, which is not a entity, and thus recognise themselves and me, the Eternal Truth.

Now hear the parable of the seed in relation to me and human beings.

My word of truth and my works of charity are seeds for the spirit of human beings. Many hear my words and see my works; they recognise me and the effect of my spirit. But because they are deceitful and evil in spirit and can gain certain advantages in earthly matters, my well-intentioned words fall on hard ground with them. Their deceitfulness in spirit does not allow my spirit of truth and charity to arise in them; therefore, it cannot bear fruit.

The stony ground represents those people who are eager to learn and willing to hear my words and see my works – but when they begin to realise that acting in my spirit requires them to always be truthful in order to serve others, they close their ears and eyes so that they no longer have to hear and see my words and works. These people have an excuse for everything. They persist in their beliefs and refuse to recognise the truth, yet they demand that everyone around them should always be truthful and good towards them. They themselves remain deceitful, concerned only with themselves, and are as hard as stone towards their neighbours.

The planted soil, onto which a few grains have fallen, represents people who have recognised the effect of my spirit and strive to act in accordance with it. Their spirit cannot develop among the many 'plants of the deceitful, evil spirit'. It is oppressed by them, inhibited in its development and therefore cannot bear fruit on earth. Only after passing into the beyond does it bear fruit again, since there it can no longer be inhibited by the 'evil plants'. The good soil is again people who carry the true and good within themselves and in whom the grains of wheat, 'My words', alone can find nourishment, but not the plants of the deceitful, evil spirit. The grains of wheat grow quickly in the good soil – that is, in these

people – become strong and bear good fruit for eternity.

Now see:

The hard path is the Jewish people, the stony ground is the worshippers of gods, and the good soil is represented by the Essenes among the various peoples. The planted soil, on which few grains fall, is formed by those people who are good and can be found among all peoples.

The Jewish people consciously indulge in lies and evil. The worshippers of gods are very devout, but ignorant, wavering between good and evil. The Essenes, on the other hand, have come very close to the truth. I am the sower and I scatter the grains of wheat in my spirit of truth and charity to all people.

You will soon see what people who have recognised me will do to me and how they will disfigure my spirit with their deceitfulness."

After these words, Christ told the disciples to get up and continue on their way to Enon. Christ stayed in Enon for a few days. From there he went to the cities of Sichar, Laban, Ephraim and Lidus. He taught there and healed many sick people.

In Lidus, a small seaside resort on the Jordan River, John the Elder was waiting for Christ with Silas and Justus. This was the last time John met with Christ and his own. After a brief gathering, John and Silas bid everyone a warm farewell and continued on their way to Jericho, Rama, and Bethany; Justus remained with Christ.

After staying in Lidus for several days, Christ and his own went to the cities of Hesbon and Philadelphia. He remained there for a long time and spoke publicly to the Jews. From Philadelphia, Christ and his own returned to Sichar via Archelais.

A large crowd gathered in the square in front of the temple to hear Christ. When Christ explained the scriptures of the Jews and called the being who claimed to be the almighty god a liar, a murderer of spirits and Satan, the Jewish leaders and rabbis who were present began to curse and rant. One of them stood next to Christ and called out to the assembled people:

"This seems to be the same blasphemer who called himself John, who died and rose from the dead. Some of us were there and saw him take his body; its powers seem to be working anew. Now he calls himself Christ and continues to blaspheme our god. It is the devil in him!

He should be burned alive so that he never returns!"

Christ replied:

"You liars, hypocrites and murderers admit yourselves that you Jewish leaders are the murderers of John. Confess that he was secretly captured by you Jewish leaders and beheaded at your blood feast.

I tell you: John is one of the greatest in spirit among all who have come into this world as human beings until now. He voluntarily left my world out of love for his neighbour, to bear witness to me and to tell you the truth about whose spirit you are. Just as you did not want to hear *him*, you do not want to hear me either, because acting in the spirit of Satan suits you better.

You hypocrites say: John has risen from the dead, and I am the risen John and bear the name Christ.

I tell you: you murderers killed John's earthly body, but he himself was never dead. He always remained in the truth and did not allow himself to be seduced by Satan. You were once very close to the seducer in spirit and followed him. As a result, you have lost my world and come into this world as fallen beings.

Behold, out of love for all cognisant spiritual beings, I have created the basic conditions for the creation of this world, so that every being who is unstable in my spirit of truth, who has left my world in belief in the evil one and thereby fallen into powerlessness, may regain conscious life. Everyone is given the opportunity to distinguish truth and goodness from lies and wickedness, on the basis of which everyone must decide with free will where they want to live, whether in my world of truth and love for one's neighbour or in the spirit of Satan, whose content is lies, wickedness, self-love, lust for power and revenge. You Jewish leaders are teachers of your people, and none of you knows where life comes from, why and for what purpose you come into this world, and where you go after your earthly death. Your spirit, accustomed to acting in the spirit of evil, resists hearing the truth.

I tell you: you already bring your evil spirit into this world, which you once voluntarily accepted from the liar and deceiver and which now suits you just as well. Your physical appearance reveals your affection for evil, which determines your actions.

You are the greatest spiritual dregs among all peoples. Through you, the originator of all evil has power over mankind, for he is your god and you are his servants.

Acting in his spirit – that is, in lies, hypocrisy, malice, self-love, lust for power, violence, revenge, retribution, greed for robbery and murder – is sacred to you. Since the effect of this spirit is destruction and annihilation, bringing with it despair, hardship and misery, you are turning this world into hell.

You, the rulers, know that your actions in this spirit are evil, but you do not want to renounce them because you strive to achieve earthly advantages at the expense of other people and nations. Your goal is to possess power and accumulate riches.

I, the spirit being perfect from eternity and the creator of the true world as well as this world, have taken on human form in order to tell the truth to all, including you. Through the effect of my spirit, all peoples shall recognise what evil spirist you Jewish leaders are and realise that your god is *Satan*."

At these words of Christ, Rabbi Beselelam began to curse and shout. Then he cried out:

"Our god, Lord of Hosts, hear Israel and bring your vengeance upon this man. Hear how he blasphemes you! He calls you Satan and us servants of evil. You have always cast your enemies and ours into the pit. Do not turn away from us now, but show your mighty arm! Show that you are our god and lord! Do not let this blasphemer go unpunished!"

Christ replied to the rabbi:

"Behold, you hypocrite! Even he whom you and your people call god, but who is Satan, hears my words. But just as you Jewish leaders do not want to hear my words, so this liar does not want to hear them either. He knows that he is always powerless against my perfect spirit of truth and that he can only bring his evil, vengeful spirit to bear in this world through you Jewish leaders."

The assembled people agreed with Christ's words. The Jewish leaders cursed and then left in anger.

Christ now spoke to the people:

"Behold, for these people, my spoken words of truth and accomplished works of charity are in vain. They cast themselves away, just like their god. These leaders and rabbis have not come here to hear me and recognise the effect of my spirit, but to fight me, because they are concerned that you will recognise them as liars and hypocrites, which would put an end to their income and their glory.

I tell you: they are only superiors as long as you believe their lies. Likewise, they can only lead a glorious life as long as you bring them your tithes and sacrifices. If you gave them nothing and told them the truth, they would condemn and curse you, just as they do me. They would hate you as they hate me.

Behold, these rulers and rabbis were secretly with me and said that they recognised that I was perfect in spirit and greater than their god. At the same time, they made me a proposal that I should say that I was the son of their god, who had sent me. In return, they would admit me into their high council and give me as much money and goods as I wanted. The High Council would decide to include me in the Scriptures as the only begotten son of their god.

I then asked them whether a being in the spirit of lies, malice, vengeance, self-love, lust for power, murder and bloodlust, and retribution could be god. They looked at each other without saying a word. I continued, 'You are alone now and need not fear the people; just say yes or no!' But they remained silent.

Then I explained to them that I knew their thoughts and understood why they did not answer my questions. I compared their hypocritical behaviour with that of their god, who once also made a demand of me, namely that I should give him so much greatness of spirit that he would become equal to me. I explained to this being that even I, the spiritually perfect being, could not go beyond the limits of my greatness of spirit and, moreover, that my constancy in this spirit of truth and love for my neighbour would not allow it.

It was clear to me that, as a being in its original state, I could not divide myself into several beings; but if I went beyond my limits, which are rightfully mine in truth, there would be no more conscious life for all. Only I could imagine the terrible consequences that would occur. The being understood my explanations and even admitted that I could not fulfil its desire. Nevertheless, it went its own way afterwards and created a world full of lies and malice, from which it continues to seek to spiritually seduce and corrupt people.

I reproached these superiors and rabbis who had come to me secretly, telling them that their actions were equally hypocritical, and I informed them that, in my love for my neighbour, I could only ask them to abandon their wicked plan and, for their own salvation, to act in my spirit of truth and love for their neighbour.

Now behold, they understood my words, but they left me as if they were mute and continue to serve this god. They curse me and hate me because I want to help them. They play the innocent in front of you and are upset when I call a liar a liar, a hypocrite a hypocrite, a robber a robber, a murderer a murderer, and Satan, well, Satan.

After these words, an old man stepped out of the crowd and led his son, who had been born blind, to Christ.

With the words, "Lord, have mercy on my son and heal him!" he began his request. Then he continued:

"I am eighty years old and can no longer care for him. We are very poor and suffer hardship. In Enon we learned that you can heal all diseases through 'your word'!"

Christ replied:

"Let it be done according to your will!"

At that moment, the blind man received his sight. Christ then healed a child of leprosy and two people suffering from gout. Then he went to the Essenes and spent the night with them.

The next day, Christ spoke again to the people in the temple courtyard. Towards evening, Herod's daughter Salome came with her servants and listened to his words. She was very moved by what she heard. When she saw how Christ healed the sick by his will, she went to him and asked if he would heal her servant, who was suffering from severe bleeding.

Christ replied:

"Yes, Salome! You are good and like to help others, so see for yourself how your will is done and your servant is healed."

The servant immediately felt healthy and thanked Christ for her healing.

Then Salome said to Christ:

"I have come here to see for myself whether what the Jewish leaders say about you is true. They say, 'Christ is John risen from the dead!' Your words and deeds confirm to me that you are the one John always spoke of, whom he called Christ and creator of the worlds.

Christ, I beg you, tell me who John was and what happened to his body?"

Christ replied to her:

"Behold, Salome, John himself always spoke of himself as one of the least in spirit in my world, but he did not allow himself to be seduced by the liar and deceiver like the others who come into this world as human beings; he remained in my world."

John voluntarily and consciously went through the coordinated worlds out of love for his neighbour to that world of horror and terror, where he fell into spiritual unconsciousness due to the influence of this sphere on his being. This enabled him to walk the path into the earthly world. He was drawn to this world, grew up as a child, and only through my words did he regain his memory of me and my world. Now he remembered the task he had set himself.

John now went among the Jewish people and spoke about me and about the effect of my spirit of truth. Because he told the Jewish people the truth, that the being they worship and follow is a liar and a deceiver, and called the Jewish leaders his servants, he was persecuted by them, captured and, according to their law, was to die a slow and agonising death. Through you, Salome, John was spared torture and died a quick death. He himself was able to dissolve his earthly body with his will, since he fully controlled the smallest spirit beings that make up the earthly body. These were dissolved by his will with the decapitated head, which his spirit continued to control, so that he could speak through it himself. As a result of his greater cognition of life, John was able to use his will to return the earthly substances of life to their original state and thus quickly dissolve his earthly head in its cohesion.

I see, Salome, that your compassion for John is great and that you reproach yourself for having demanded John's decapitation.

Do not be upset, for you have only done John good!

Behold, John stands beside you, hears my words and yours, and asks me to tell you that he is very sorry to see you grieving for his sake, since he feels well and lives among beings of my world. He sends you word that he will help you to come to where he is, so that you may have peace and bliss for eternity."

Salome asked Christ whether she would live on after earthly death.

Christ replied:

"There is only a separation of the spiritual being from the earthly body, not the death of the spiritual being itself. All cognisant spiritual beings – human beings – will live *forever*. However, it is up to each individual to decide in which spirit and among which beings they want to live for eternity.

If you are willing to act in my spirit of truth, to recognise it and to serve others in this spirit, then after your earthly death you will come to me in my world, where peace and bliss never cease. And conversely: if you are willing to follow evil in spirit and to act in its spirit of malice, self-love, vengeance and violence, you will walk the path to Satan and enter his realm of discord and malice. It is not difficult to recognise me in the effect of my spirit of truth and to work in it for the good of *all*.

You too, Salome, will soon follow and walk the path to me, into my world.

Peace be with you!"

After Christ had healed many sick people who had come to him or been brought to him the next day, he said goodbye to everyone and set off with his own for Laban. He was warmly welcomed by the Essenes and taught publicly there.

From Laban, the journey continued to Ephraim. As Christ and his own walked through the city, they passed a house in front of which many Jews were standing, waving their arms and shouting, their eyes fixed on the sky.

Christ stopped and said to his own:

"Behold, thus do the 'dead' mourn a dead man. Here Rabbi Derachsei has died. He himself does not know that he has died and is already in the hereafter. He still awaits death, which does not exist, and is afraid and weeps. This rabbi is spiritually dead in his ignorance and creates this state for himself. But only because, as a human being here, he was ignorant of life, believed the lies of his god Yahweh, and acted in his evil spirit.

He is not lost, because he was a thousand times better than the god he worshipped. Listen to the howling, lamenting and weeping of these Jews! They are alive, but they are just as spiritually dead as your rabbi who has passed into the afterlife. They believe the liar and deceiver who is their god just as much, and one day they will suffer the same fate as the one they hypocritically mourn. Instead of recognising the truth about me and eternal life, their thoughts and desires consist only of following evil in order to acquire many earthly riches and live well at the expense of others."

In front of the Essenes' house, the Essenes welcomed Christ and his own and entertained them. The next day, Christ taught publicly in the square in front of the temple. Right at the beginning of his speech, a leper came and wanted to see Christ.

When the Jews saw this, they gave the leper a wide berth. He asked those gathered who among them was Christ, the true god?

Christ answered him:

"I am!"

The leper knelt before Christ and said:

"I was in the hut of the lepers and was chained to a tree trunk. Then a man came to me, set me free and told me to go to the square in front of the temple in the city, where I would meet Christ and he would heal me. So I beg you, Christ, have mercy on me and help me. Behold, my entire right hand and half of my chest have been eaten away by leprosy, and I cannot die yet!"

Christ lifted him up and said:

"Abenda, you are not afraid of dying. Your earthly life has brought you much suffering. You have experienced much contempt and little charity from your fellow men. Take heart, I want you to be healed!"

Abenda looked at himself and saw that he was healed. He threw himself down before Christ, wept for joy and said:

"Christ, you are the true god! I thank you! I have nothing to give you, for I am poor. But I will serve you as your servant for the rest of my life!"

Christ told him to get up and then said:

"With me, all people are equal! I need no servants, no glorification and no masters! Only the liar and deceiver needs servants for his glorification. Acting in my spirit of truth and love for one's neighbour sets free everyone who recognises my perfection in spirit in its effect and serves his neighbour!

Behold, I, the creator of the universe, came into this world as a human being through my own will, and I am no different in appearance from other human beings. Look at me! What I wear on my body is all my earthly possessions. The stone is my pillow, the earth my bed, the tree my roof, and this cloak my blanket. Come with me and see for yourself!

I tell you: once you have recognised the effect of my spirit of truth and yourself, you will not envy the powerful and rich on earth, but pity them, and you will no longer say that you are poor!

Behold, many rich people come to me, hear my teachings and find them good. But since accepting my spirit obliges them to always be truthful and to serve their neighbour, they return to their possessions and seek to increase them. Their greed makes them slaves to their wealth. They deceive themselves, even though they know that everyone comes into this world naked and no one can take earthly riches and goods with them into the hereafter. These people are blinded and slaves to the deceitful spirit."

When Christ, in his further explanations, called the being who pretends to be god in the Jewish scriptures a liar and deceiver, and the Jewish leaders his servants, they began to rant and curse.

One of them cried out:

"See how this man blasphemes our lord and god because he wants to be god himself! No one has ever blasphemed our god Yahweh as much as this man. He should be stoned to death on the spot!"

He urged the Jews present to leave instead of listening to the blasphemer and to mourn and bury the dead rabbi, who had certainly done more good than this man.

But the Jews did not leave. Voices were heard saying:

"Yes, the deceased rabbi did us much good. However, he was not able to heal a leper and so many sick people. The rabbi is dead and can no longer run away from us. Here we hear a living person and his words are true and good!"

Then Rabbi Samech tore his clothes and cried out to heaven:

"Yahweh, behold, how your people walk in error and murmur against you. Let your vengeance come upon this one, their deceiver!"

Then Christ spoke to the people:

"Behold this hypocrite and servant in the act of evil! How he calls upon his god – Satan – for vengeance! I say unto you: Fear not this god! He can do you no harm if you recognise him and do not believe his lies! He can only carry out his vengeance through his servants on earth. He himself can do you no more harm than this rabbi crying out for vengeance.

Seek to recognise the truth and believe nothing. Just as you recognise the tree by its fruit, so you can easily recognise the spirit in its actions and works, and the spirit of your scripture by its falsehood, malice, violence, vengeance, murderousness and lust for power. The being that reveals itself in your scripture gives itself several names and says:

'I am who I am, and I do what I want, whether it is good or evil, for I am the lord and I will be your god. I will raise my hand to heaven and say, I live forever!'

Behold, this spirit of lies knows only ruin, death and the pit for you, and its effect brings suffering, misery, hardship, distress and discord. Nevertheless, the leaders and rabbis act in accordance with it because they themselves are deceitful and seek to gain earthly advantages at the expense of others through it. Many of you believe these superiors and rabbis and follow these deceitful and hypocritical people in spirit, more out of fear of the vengeful nature revealed in your scriptures.

I, the greatest and most perfect being in spirit, living consciously from eternity, have become human in my all-encompassing cognition through my will, in order to show this deceitful humanity, which has fallen prey to the evil spirit, my spirit of truth in its effect through words and to confirm it through my works of neighbourly love. I bring you peace! This is only possible through activity in my spirit!

See how your leaders and rabbis do not want to hear my words and are now leaving. They prefer to go to their dead rabbi to mourn and lament him. Yet the hypocrites rejoice that he has died and that they can lay him in the grave in order to take his place and attain a fuller bowl.

You yourselves know that he had been in their way for some time because he did not allow all the atrocities to be carried out according to the scriptures and did not act cruelly towards his fellow men as they did. I will call him back to earth as a witness for all. From this you can see that there is no such thing as the death that your god promises you and which you fear so much."

Christ called out in a loud voice:

"Derachsei, get up, come to me and bear witness to your people about what you have seen and heard!"

After a while, Christ spoke to the people:

"Derachsei has risen in his dead body and is already on his way to me. Right now, he

is meeting the mourners who have been weeping for him, who are running away in fear of him because he has risen. He calls out to them not to be afraid and to stay. However, none of them have the courage to speak to him."

After a short time, the resurrected Derachsei came, stood before Christ and said to him:

"It is you whom I saw in the light and who spoke these words to me: 'Derachsei, arise, come to me and bear witness to your people about what you have seen and heard!' Christ, I know you now! You are the true god!"

The assembled people were amazed at the resurrection of the Rabbi. Many said:

"Christ, your words are true! We now see that you are the true god!"

Derachsei thanked Christ for his love for him and all people and called out to the people:

"Listen to me! I will bear witness to you of all that I have experienced, seen and heard.

I had a serious stomach illness, which meant I could not eat for weeks and suffered great pain. I knew that I would not recover and would have to die. Full of fear and dread, I waited for death every day. I was tormented by various thoughts and saw images before me that I had once experienced. This brought to mind my visit to the Essenes and a conversation with my deceased father through a mediator. Through this mediator, he said to me at that time:

'Renounce the spirit of our god, who is Satan. Behold, the scriptures are lies. Stay with the Essene brothers and sisters, accept their spirit, for it corresponds to the truth. There is no death! Everything lives on in the hereafter!'

I then asked my father about various things and was convinced that it was him and that he had spoken the truth.

Out of despair that I had not followed my father at that time, I began to weep, felt sick and fell unconscious. When I awoke from this faint, I saw nothing but fog and darkness around me. I called for my wife, my children and acquaintances, but no one came. Then I searched for my bed, my home, groping around in the darkness, not knowing what had happened to me. In my despair, I remembered my father's words again. I called out to him and asked for help.

Then it became lighter around me, and I saw my father and many others coming from afar. They told me that I was already in the afterlife, where all people go and continue to live consciously.

When I had halfway found my bearings, it grew dark around me again; I could no longer see my father and the others. Instead, I saw other beings who cursed me and forced me to go with them. They told me that as a priest, I should now see the glory and power of god, how he rewards those who acknowledge him and punishes those who are against him.

I was seized with fear and felt nauseous. I heard more cursing and a terrible tremor. Then I fell unconscious again, whereupon I saw terrible images as if in a dream. Entire mountains crashed into the sea or burst apart, a fire rose and produced suffocating smoke. Ugly creatures fought among themselves in a battle that I am unable to describe in words.

When I awoke again, I heard soothing words. Light surrounded me and I saw many beings who greeted me. They took care of me and led me to a place where, as if in a fog, I could see my wife, my children, my relatives and all my acquaintances. But they looked

pitiful in physical form. I cannot find the words to describe it. I saw my subordinates from the temple council, some of them shrouded in darkness, looking hideous and surrounded by other beings unknown to me, who were even more gruesome to behold. In my despair at what I saw, I tried to cover my face.

The good beings who had led me there said to me:

'Behold and hear, brother! Christ, the Eternal One, calls you!'

I heard the words: 'Derachsei, arise, come to me and bear witness to your people about what you have seen and heard!'

At first I felt cold, then hot, and suddenly I felt my earthly body. When I wanted to get up, I noticed that I was lying on a bench, wrapped in linen like a dead man. My wife, my children and my relatives stood around me, weeping. But when I asked them where Christ was, they ran away.

I got up, took my cloak and went outside. There, too, everyone who saw me ran away. A stranger came up to me and asked where I was going. When he heard that I wanted to go to Christ, he directed me to this place. So I came and now stand before you as a healthy man."

Turning to Christ, Derachsei said:

"Christ, you are the true god! From now on, I will joyfully live in your spirit and always act in accordance with it."

Then Christ spoke to the assembled crowd:

"Behold, you have received from Derachsei a small picture of life after earthly death. This is what happens to everyone who comes into the hereafter ignorant, believing, with various weaknesses and shortcomings.

Ignorance represents not finding one's way in the hereafter, as does faith in earthly matters, which is also ignorance. Those who believe and do not *want to* recognise the truth serve lies and wickedness, and thus their effects, and are again part of the same spirit in the hereafter. Recognising the truth and acting in charity, on the other hand, represent finding one's way in the hereafter. Those who act in my spirit have my spirit within them, and I am with them; for my perfection in spirit is easy to recognise in its effects, if each individual so desires.

Now hear a parable about the good and the evil spirit: My spirit is purer and clearer than the purest water. If you pour pure water into a glass or a bowl, you will be able to see right to the bottom. No matter how much you shake the water, it will remain pure, clear and light. But if you add just one drop of impure water, the whole water will immediately become cloudy. The more contaminated water you add, the cloudier and more opaque it will become.

There is light around the water in the glass. However, it is dark inside the water itself, because no ray of light can penetrate it.

It is similar with the cognisant spirit. The impure water is the spirit of lies, malice, deceit, falsehood, distortion, wickedness, self-love, revenge, greed and lust for power, envy, robbery and murder, that is, the spirit of Satan. The pure, clear water is my spirit of truth and charity.

All beings capable of cognition once lived in my world and were close to me in their spiritual activity. Then came a being that was great in spirit. This being devised the lie and wickedness and 'contaminated' itself to such an extent that it became completely 'dark'

and, like the contaminated water, 'opaque'. It then went to the beings who were close to me in spirit and gave of its 'darkness' to all those beings who wanted to accept it. So one cognisant being took more of it, another less, and accordingly they 'contaminated' themselves. Each of these beings dimmed its own light and created a world of darkness and malice for itself.

So you once left my 'world of light' voluntarily, through your belief in Satan. Each of you went so far until you were seized by horror at the deeds of the deceitful and wicked in spirit. None of you could return to my world, because your being had become contaminated, that is, 'dark'. The consequence of this was that each of you fell into spiritual powerlessness.

That is why I created the conditions for this world in due course, so that each one could regain his conscious life, recognise my spirit of truth and love for one's neighbour, and walk the path of light to me in the true world – if he so desires. The substances of life in this world are such that each of these spirit beings who once fell in faith is awakened here to conscious life and can distinguish the light from the darkness, that is, the truth from the lie and goodness from evil in their effects.

Now see how long it takes, when you have added a drop of contaminated water to a vessel full of pure water, for it to become pure and clear again! How easily the partially clarified water can become impure again through contact or shaking! The same happens to the spirit of man when it comes into contact with a deceitful, evil spirit.

In whatever spirit a person acts here on earth, with that spirit he enters the beyond and lives there among beings who are *similarly attuned* in spirit. Everyone takes with him the world he has created for himself spiritually here on earth. That is why Derachsei speaks of light and darkness, as well as of gruesome images of devastation and destruction caused by the lies and malice he saw.

I tell you that these were not just images of his imagination, but facts and works created by the deceitful and evil in spirit.

In the *beyond*, everyone can only live among their own kind, who are attuned in spirit as they are. If someone here on earth is true and good, they will only be among such beings in the beyond. They will no longer be harassed by the wicked and, by working in my spirit, they can increasingly purify themselves from the spirit of the liar and thus re-enter my world of peace and bliss. If someone enters the hereafter in a deceitful, evil spirit, they will only have their own kind around them. If they do not seek to free themselves from this spirit and recognise the truth, they will sink deeper and deeper spiritually until they fall completely into 'darkness' and remain irretrievably – eternally – enslaved to this spirit.

See, here in the earthly world, which is attuned to good and evil, a cognisant spiritual being – a human being – can act in the evil spirit of self-love, greed, envy and vindictiveness. For here it is surrounded not only by evil people, but also by good people whom it can oppress, who bear it no ill will and who still try to help even when they are resented for doing so. In the hereafter, this being, active in the evil spirit, finds itself among its spiritual peers, who only oppress it. It can fall in spirit among them as quickly as the contamination of water that has not yet been purified by the addition of a larger amount of contaminated water.

Consider the charity that my followers must show in order to save such a being in the beyond, if it can still be helped at all.

With the words, "Peace be with you!" Christ concluded his speech.

The next day, Christ healed all the sick and went with his own to Jericho. Derachsei joined the Essene community in Sychar and became a Christian.

In Jericho, the Essenes welcomed Christ and his own with joy. For several days, Christ spoke to tens of thousands of people in the large square. When he called the Jewish scriptures the work of Satan, the author of these scriptures Satan, and the Jewish leaders his servants, the Jewish leaders and their helpers wanted to stone Christ. No sooner had they picked up the stones than they immediately crumbled to dust in their hands. Ashamed of the failure of their plan, the attackers retreated, cursing and grumbling. The people now took a stand against them. Some prepared to stone the Jewish leaders in turn. But the stones also crumbled to dust in their hands.

Christ then said to the agitated crowd:

"Do not attack these servants who are acting in the evil spirit, and do not repay evil with evil, lest you become like them!"

The people agreed with Christ.

On the last day, the Essene brother Mochar came to the meeting place and was very sad. Christ called him to him and said to him:

"Mochar, I see and know what makes you sad. Make your thoughts known and speak as a testimony to all who are present!"

Mochar began to weep and said haltingly:

"Christ, you who are eternal, I know that your love for your neighbour knows no bounds! A great sorrow has befallen me. My wife Rasada died yesterday while giving birth to a boy. Now the child is here and has no mother.

Christ, if it is not detrimental to her, call her back to earth so that the child may have a mother and I may have my good wife, for we live in peace with one another. Christ, you know my thoughts. Not my will, but yours be done!"

Christ replied:

"If your desire is in the spirit of truth and charity, then your will is the same as mine, and therefore let it be done according to your will. Rasada, arise and be alive again! Behold, Rasada has already risen and is looking for you. So go home at once!

Peace be with you and yours!"

Many curious people joined Mochar and went with him. On the way, they met Rasada with the child in her arms. She told them what had happened to her, that she now felt well and was on her way to Christ.

When they arrived at the meeting place, Rasada and Mochar thanked Christ and testified to the people about what had happened.

When Christ had finished his speech and healed the sick who were present, he announced his departure the next day. Many Jews asked him to stay in Jericho a little longer and continue to speak to them.

Christ replied to these Jews:

"I am present with everyone who desires me and my spirit of truth and charity, even if they do not see me; for I am omnipresent in my spirit and help everyone to come to me in my world if they want to be helped.

Keep my words, believe nothing, but recognise and act in charity; then you will already have peace on earth. Do not allow yourselves to be seduced by the servants of Satan through earthly possessions and ceremonies. Do not fear the one who wants to be your god, for he is as powerless to harm you as your superiors are, if you do not recognise them as such and do not believe them.

Go to the Essenes! They will welcome you as brothers and sisters and continue to teach you in my spirit. Whoever has recognised the effect of my spirit and acts in it has overcome Satan, from whom all evil comes. I will come to you once more in Jericho.

Peace be with you!"

Early the next morning, the people gathered and said goodbye to Christ, some with tears in their eyes.

Christ left the city with his disciples and headed towards Rama. Outside the city, a ten-year-old boy was sitting by the roadside, crying. He was the son of Ruben, the temple butcher of Jericho.

As Christ approached the boy, he explained to his disciples that the boy had a crippled foot. "He wanted to come to me to be healed. But his father forbade him, and that is why he is crying."

Turning to the boy, Christ said:

"Salo, don't cry anymore! Get up and walk! Your foot is healed!"

Salo stood up and jumped for joy that he was healed.

Christ told him to go home now and tell his father what had happened to him and that Christ himself would come and help anyone who wanted to go to him but was prevented from doing so.

Halfway to Rama, Christ said to his disciples:

"Sit down here under the trees. We will wait for Silas, who is already nearby and is being brought to me. He is very sad and will tell you about John."

After a short time, Silas arrived. He was still very much affected by what had happened in Jerusalem. At the sight of Christ, the young man fell down before him and said, barely able to speak, very excitedly:

"John sends me to you to tell you what has happened to him!"

Christ lifted him up and replied:

"Silas, I know everything! But tell it to my own as a testimony."

Silas had calmed down and now told what had happened, how John and he had been captured and imprisoned, what words John had spoken to the Jewish leaders, and how he had instructed him to come here. The disciples were saddened by this.

Christ explained to them that John was with him and had sent word that they should not be sad for him, since he had come into this world of his own free will out of love for his neighbour, to bear witness to Christ. Christ went on to say:

"John set an example for you, so that you may more easily bear all that will come upon you in the future, out of love for your neighbour!"

Turning to Silas, Christ said:

"Come with us to Bethany. From there you will go to your mother in Bethlehem. Your father is already in the hereafter and your mother has been rejected by the Jewish leaders; she needs you. Take her to the Essenes, who will care for you. Then stay in Bethlehem until I come to you and take you away."

Christ taught in Rama for ten days and healed many sick people. Several hundred people joined Christ there and accompanied him and his own to Bethany.

In Bethany, Christ, Mary and James the Elder stayed in the house of Lazarus, a brother of the Essenes. The other brothers and sisters took up quarters with the Essenes of the village.

The news that Christ was staying in Bethany and healing the sick spread quickly throughout nearby Jerusalem and the surrounding area. Thousands of people flocked to Bethany to hear Christ.

After some time, Christ went to Jerusalem and taught publicly in the square in front of David's Temple. So many people gathered here that the large square and the surrounding alleys were crammed with people and it was no longer possible to pass through them. Roman lancers had to come to keep the way clear for traffic.

Christ continued his parable-filled speeches daily from early morning until evening, without particularly tiring his many listeners. In the evening, he always returned to Bethany with his own. And every day more people came to listen to him in Jerusalem.

Bethany had about two thousand inhabitants at that time, two-thirds of whom were Essenes. Most of the inhabitants practised a craft. Of particular note were blacksmithing and weaving. They also traded in salt, which was extracted from the nearby Dead Sea. A smaller number were engaged in agriculture and livestock breeding. The Essenes from the surrounding area and the Jews from Jerusalem came here to buy milk, food, fruit, everyday items, fabrics and clothing. Bethany was the centre of the Essenes for the entire region.

It had a very spacious house with many rooms and a large hall where the Essenes' leaders from the surrounding communities held meetings and regularly engaged in discussions. It also provided accommodation for those Essenes who had been persecuted and expelled by the Jews. The population lived together in an exemplary manner, with harmony and peace reigning in every family.

Christ explains Jewish law

Due to heavy traffic, the procurator Pilate sent one of his confidants to Christ with the request that he should henceforth deliver his speeches outside the city walls at Herod's Gate, as there was little room in the city for such large gatherings.

The confidant said to Christ:

"Pilate sends word that he will make the large square outside the city walls, where festivals and games were once held, available to you for as long as you need it. He knows that you are a friend of the people and tell the Jewish leaders the truth. I warn you: beware of the Jewish leaders, for they are false and deceitful. We have experienced many things with them. You come from Galilee and are therefore a Roman citizen. Teach according to

your beliefs, be careful and do not transgress Roman law. You can be assured of our protection!"

Christ laid his hand on the confidant's shoulder and said:

"I know you. You are Carolo Cordus and you mean well by me. Behold, I am 'Eternal Life' and the creator of the universe. I came from my world of light to this world I created, so that here in 'spiritual darkness' the light of my spirit – truth and charity – might shine. People will recognise from this that I am neither a punishing ruler to be feared nor a being shrouded in mystery. I *serve all* and *help everyone* who wants to be helped in my spirit. Carolo, do not worry about me. Because you are so sincere to me, I will heal you of your illness, which has plagued you for over three years. I want you to be healthy!"

Carolo, who was suffering from an illness that was considered incurable, instantly felt well and healthy. He could only look Christ in the eyes with gratitude, as he was too overcome with joy to utter a word. He immediately hurried back to Pilate and told him what had happened.

Christ continued to teach and concluded by saying that from tomorrow onwards he would teach on Salem Hill, which lay outside the city walls between the Ophel and Herod gates. There was room for everyone there, and anyone who wanted to come could hear him.

With the words "Peace be with you!", Christ took leave of everyone and went with his own to Bethany.

When Christ appeared in the square the next morning, thousands of people were waiting for him, including many Jewish leaders and rabbis.

Christ climbed the small hill and began his speech in a loud voice so that everyone could hear him. He spoke in Roman to the assembled people, numbering thirty thousand, about eternity, eternal life, the creation of the true world and this earthly world, where lies and evil originate, about the development of life on earth and the purpose of human existence.

After explaining about creation, the spiritual fall in the true world, and the life of the earlier peoples on this earth, Christ pointed out to the Jews how destructive and painful the effects of their actions in the evil spirit were towards other peoples.

Christ explained to them the true origin of their scriptures and called the being who presented himself as an almighty god and lord a liar and deceiver. Referring to the events that had once taken place in the true world, Christ now explained the following:

"When those who had once voluntarily left my world through their belief in this liar, beings whose spirits were little disfigured and cognisant, found here the means to continue living by adapting to the substances of earthly life, they were good in spirit. With the help of the beings who remained steadfast in my spirit, they fully recognised the truth about the liar who had once spiritually deceived them, as well as about me and true, eternal life. Their life on earth was therefore peaceful, and after their earthly death they went straight to me in my world. The deceiver could not yet find any adaptation to the people of that time who were in the cognition of true life. He did not perceive life in this world at all. This lasted for an eternity.

It was only about ten million years ago, when spiritual beings who had once been more inclined towards evil came into this world, beings who were closer to the liar in spirit, did he find adaptation to human beings, which was attuned to his spirit. It was only

through the earthly death and passing of the cognisant spiritual beings into the beyond that the spiritual seducer was able to exert his influence on human beings from the beyond.

The liar and deceiver marvelled at the beautifully ordered world in which his former faithful followers, whom he had not noticed for a long time, lived as spiritual beings in earthly, physical condensation and were able to create with free will. He himself tried to come to them and take on human form. But he soon saw that there was no attunement for his spiritually disfigured being that would have allowed him to adapt to earthly life. He could not create this himself. In his boundless rage against me, only one path remained open to him: to influence people in his deceitful, malicious spirit through his own in the beyond and thus draw them to himself.

The tempter had little success with the people of that time, who were good and truthful. They still preferred goodness and therefore lived in peace. But the liar and hypocrite also saw that there were people whose will could be overridden, and through whose earthly bodies my own spoke to the people and taught them the truth about me and eternal life. He now sought to find such human mediators wherever possible so that he could speak through them; but he found no one to whom his deceitful, malicious spirit could adapt and whose body he could use as a tool.

At that time, there had been great peoples who, through spiritual communication with my own, were very close to the truth about me and eternal life. The Essenes, who today live scattered throughout all countries, are their spiritual successors. From time to time, the peoples changed their place of residence and mixed with other peoples; yet the good remained predominant among all peoples in general.

About three thousand three hundred years ago, the Itoka people lived in the lands of Abeza, which is located on the southern border of present-day Egypt and extended to the Red Sea. The skin colour of this people was black. They used to expel the malicious and violent from their community and banish them to the coast of the country. These outcasts formed a small tribe of pirates who slowly moved north along the coast of Egypt, robbing and plundering, and rapidly multiplying by kidnapping virgins. The leader of this tribe was Hamar, nicknamed Habita. He had many children; his eldest son was called Abram.

Abram was chosen by his father to be his successor. This decision was accepted by the people.

Abram often fell into spiritual unconsciousness because he possessed mediumistic abilities. When his father was killed during a raid, he was asked to take over the leadership of the people. After initial resistance, he accepted this task.

At that time, one day near the city of Hebur, he walked a short distance into the sandy desert in a sad mood and sat down. Here he was violently possessed by a spirit being from the beyond, who was very close to Satan in spirit and had been called Methsaich in earthly life, and forced to hear the words 'I am your lord and god!'. Abram was frightened and fell unconscious. When Abram did not return to camp for a long time, two of his biological brothers went looking for him and after some time found him lying on the ground in the desert with a contorted face. Then they heard a voice through him:

'I am your lord and god! Bring me a blood sacrifice from an animal, slaughter it here and cut up the meat, place it on wood and make a fire. It shall be a burnt offering for me, for I will take *revenge on all living things!*'

They were very afraid and did as they were commanded. Then the being, claiming to be the almighty god, made a bloody covenant with Abram's people, made them his chosen people, and gave them laws full of lies and abominations.

The people, whose spirit was very close to that of Satan, believed everything, and so he was able to speak to the people through Methsaich and Abram. In this way, he fully revealed his spirit of lies, malice, vengeance, self-love, bloodlust and murderousness. And behold, this people carried out his orders in an abominable spirit, robbing and plundering their way through the land to the mouth of the Nile. Many of them moved to the cities of Egypt as merchants and acted in an evil spirit.

After some time, Moses became the leader of this people, who were then scattered. Through his mediators, he entered into spiritual contact with the representatives of the liar and deceiver in the beyond. He had the foolish lies received through the mediators written down and elevated them to law, to which you, the Jewish people, have been slaves to this day. Satan is still your god, and you are his marked servants. The other peoples fear you because of your cruel activities in the deceitful, evil spirit and say that your god is the most evil of all gods. A people whom you call godless, but who are a thousand times better than you, had to come to put a stop to your inhuman atrocities.

Because you are now preparing to poison all nations with your spirit and to turn this world into the kingdom of Satan, hell, by educating people to believe through lies, forbidding them to recognise the truth and trying to force them by violence to become servants of you and your god, I, the creator of this world, have come myself to tell you and all who believe in you the truth.

I have known for eternity the effect of every spirit, including this evil one. The time I have set for myself has now come. I, the greatest and most perfect being in spirit, the creator of the universe, the beginning of all conscious life, have come into this world as a human being through my own will and bear the name Christ, so that in future, cognisant beings – human beings – will no longer be misled by the names god and gods and will not fall prey to the originator of all evil and follow him in their belief in an unknown spirit being.

You scribes, Pharisees and rabbis, who bear such lofty names and call yourselves chosen by god, hear this:

I, the Eternal Truth, tell you that the one you call god and follow as servants is a disfigured being and murderer of the cognisant spirit, who was once the first in my world to fall away from the spirit of truth, and you followed him and he became your leader at that time. So you as human beings choose him once again as your god and leader and act again in his spirit.

You have deliberated on my words and could find nothing to refute them. But just as the spiritually self-destructive being, Satan, whom you call god, rages against me out of self-love and malice, so you too have decided to rage against my spirit of truth and charity and to oppose it with lies, hypocrisy, revenge and violence.

I tell you: my spirit of truth and charity is eternal and remains eternally unchanging. That cognisant spirit being, to whom I, like the other beings, gave conscious life, first conceived of lies and malice.

Remember: lies triumph only until they are recognised. You are scholars of your scriptures and know them by heart; so I will examine your scriptures and show the people in what deceitful, evil spirit they are written.

I explained earlier how, about 3300 years ago, the deceiver succeeded in presenting himself as god and creator of the universe through otherworldly mediators and human

mediators, whose lies were written down and approved by the former leaders of your people.

The scripture of this liar begins:

'In the beginning god created the heavens and the earth, but the earth was desolate and empty, and darkness was over the abyss, and the spirit of god hovered over the waters.' Then god made light and saw that it was good. He called the light Day and the darkness Night. On the second day, he separated the waters from the waters and made the firmament. He called the firmament Heaven. On the third day, god gathered the waters that were under the heavens and called the dry land Earth, and the gathering of the waters Sea, and saw that it was good. And he said, 'Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself, upon the earth.' And god saw again that it was good. On the fourth day, god first made lights in the heavens to separate the day from the night, including two great lights—the greater to rule the day, the lesser to rule the night—and also the stars, and he saw again that it was good. On the fifth day, god created from the water the creeping things with living souls and fowl above the earth, and then the great sea monsters. He blessed them and saw again that it was good. On the sixth day, god made the animals and man in his own image, to rule over everything. This god formed man from the dust of the ground and breathed into his face the breath of life and placed him in a garden of delight.

On the seventh day, the weary god rested from his great work. He blessed and sanctified the day and may have washed his hands of the last work in the creation of man, which he had soiled with dung and clay.

Now consider how foolish this fairy tale about creation, invented by Moses and his god, is. This poor god first creates the earth and the light of day, as well as the living plants on it, and then he makes the lights in the sky, including the shining sun and the moon. An infantile child must laugh at these stupid lies and wonder what this god made the animals out of and what the earth's dung must have been like that it became a living human body through a mere breath.

According to this fairy tale, the plants, the vermin and the animals had two sexes. Only in the case of humans did this lying god forget to create sex. The poor man had to look for a helper among the animals, but he could not find one. So this forgetful creator had no choice but to create a helper for the human man who would be similar to him, as a replacement for the animal. He sent a deep sleep over the human man, then took a rib from him, filling the place with flesh again, and built a woman from it. This time, this lying god did not want to soil himself with excrement or exert himself to breathe life into the woman's face. That is why the servants of this lying creator consider the woman to be subordinate to the man and not his equal.

Hear, you scholars of your scripture:

I explained to you in truth how I created my world and yours. Then you consulted with the Sadducees and tried to refute my explanations. The Sadducees reproached you with the foolish lies of the scripture about creation and laughed at you. You know and understand that the supposed creator and your god is a liar and a hypocrite, and that your entire scripture is nothing but a web of lies. Nevertheless, you cling to the lies of this scripture so that through it, people are poisoned to such an extent that they are deprived of the ability to judge and distinguish truth from lies.

In this way, you leaders hope to remain at the top and lead a comfortable life at the

expense of the deceived and the poor. I say to you: abandon this abominable spirit and be true for your own salvation.

I call out to you once again:

In this world, which I created to awaken the spirit beings who had once fallen into unconsciousness, everything must have an effect and one spirit being must serve another. The smallest, simplest spirit beings serve the larger ones; from the smallest plant to the largest animal, one being serves another, and all together they serve the cognisant beings – human beings. There is no creation out of nothing. All spiritual beings are eternal in their original nature.

Behold, the spiritual beings of the plant kingdom, which are incapable of cognition, do not bring forth the spirit of conscious life and therefore cannot consciously create. The beings of the animal kingdom, which are incapable of cognition, are already more or less conscious of their lives, but cannot recognise what is true and good or false and evil. They always create the same thing because their spirit is incapable of anything else.

However, beings capable of cognition – human beings – have the ability to recognise what is true and good or false and evil; yet many do not want to recognise this because it would oblige them to think and act truthfully. Thus, you scribes, superiors and rabbis do not want to admit what a liar and how imperfect in spirit the being is that presents itself as god in your scriptures. There is no one among you who would not understand that a deceitful, punishing, vengeful, malicious spirit being cannot be a perfect being. The lies in your scripture about creation are too obvious for you not to recognise them as silly fairy tales. Nevertheless, you cling to the scripture and command others to believe these lies because you hope to gain much prestige and wealth through the ignorance of others.

Consider the scripture further and look at the garden of delight that the supposed god planted. In addition to gold and precious gems, the garden also had many trees that were beautiful to look at and whose fruits were delicious to eat. Among them were: the tree of life in the middle of the garden and the tree of the cognition of good and evil.

So the god who created out of nothing took man and placed him in the garden of pleasure to tend and guard it. He commanded him, saying, 'you may eat of every tree in the garden, but you shall not eat of this tree of the cognition of good and evil, for in the day that you eat of it, you shall die'. Then this creator was curious to hear how the man named the animals and his helper, and listened to him. They were both naked and felt no shame, but the serpent was more cunning than any of the animals of the world that this god had made out of nothing. It said to the woman, 'Why has god commanded you not to eat from any of the trees in the garden?' The woman replied to the serpent, 'We may not eat the fruit of the tree in the middle of the garden or touch it, lest we die.' But the serpent said to the woman, 'You will not die. Your eyes will be opened, and you will be like gods, knowing good and evil.' Then the woman saw that the tree was good for food, pleasing to the eye, and desirable for gaining wisdom. She took some of its fruit and ate it; she also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realised they were naked; so they sewed fig leaves together and made loincloths for themselves.

Look at this stupid fairy tale! What does the one who calls himself god, but is Satan, want to achieve with this? He presents the naked body of man with its sexual structure as something to be ashamed of and looking at each other as a crime!

I have explained to you where, why, how and for what purpose sex exists on earth,

and that it is the smallest spirit beings who are involved in the construction of the earthly body and who cause sexual urges. Sex is not eternal, and no one can determine their sex on their own, as it depends on the ability to adapt to certain life substances that the unawakened spirit being encounters. The woman offers the beings who once fell into unconsciousness the adaptation to life in this world; however, this requires the help of the man, or rather his life substances, in order to enable the arriving brothers and sisters here on earth to awaken spiritually and come to life. You scribes, leaders and rabbis know this, yet you hypocritically cloak yourselves in the lies of your scriptures. Each of you has five to ten concubines who are completely disenfranchised and whom you buy and sell like animals."

Thereupon, the scribes, leaders and rabbis began to murmur and curse. One of them cried out loudly to Christ:

"We have our god and act according to his law. But you blaspheme our god because you are poor!"

Christ replied:

"Yes, this liar wants to be your god, and you want to be his servants again. You like to act according to his law because it offers you earthly advantages at the expense of the poor and the deceived.

Let us take a closer look at this god of yours and his laws. The first of his laws forbids man, on death penalty, to recognise good and evil, lest his lies and wickedness be exposed.

How deceitful this god is is proven by his brazen lie that a serpent – an animal that, by its very nature, cannot speak at all – had to come and tell man that there is eternal life and that, as a cognisant being, he can recognise good and evil. In doing so, even his own invented serpent proves him wrong and demonstrates that there is no death, but only truth.

According to this scripture, this god then went for a walk in the garden in the cool of the afternoon and confronted the human couple for transgressing his commandment. He first dealt with the man, then with the woman, and finally with the serpent, cursing them and dictating their punishments. He commanded the serpent, which by its very nature has no feet and always crawled on the ground, that from now on it must crawl on its belly. In addition, it was to eat earth every day, which it has not done to this day. Then he set enmity between the seed of the serpent and that of the woman. The woman's seed shall crush the serpent's head, and the serpent shall strike the woman in the heel. Furthermore, she shall be tormented by the pains of childbirth and bear children in pain, and she shall be under the power of her husband, who shall rule over her. Because of the man, whom he now called *Adam*, because he had been seduced by the woman, he cursed the earth and then said to him, 'With much labour you shall eat of it all the days of your life. It shall bring forth thorns and thistles for you, and you shall eat the herbs of the earth until you return to the earth, for you are earth and shall return to earth.'

Think how stupid this lie is, and yet full of malice and vengeance. But that is not enough; this god's punishment continues. He makes skirts of skins for the man and the woman and then says to the man: 'You have become like one of us and know very well what is good and evil. Now, lest you stretch out your hand and break off from the tree of life and live forever, you shall leave the garden.' This god and lord then drives Adam out of the beautiful garden of delight and places cherubim with flaming swords in front of the garden to guard the way to the tree of life.

See what ignorance these lies cause among people and how your superiors and rabbis exploit this ignorance! You hypocrites and blind guides, who walk in the 'darkness of lies' and obstruct the path of those who seek the 'light of truth' with cunning, hypocrisy, violence, punishment and revenge, are the greatest spiritual dregs; you consciously act in falsehood and create evil for yourselves for time and eternity!

No one can help you if you do not want to be helped. You cast yourselves away spiritually and walk of your own free will the 'path of darkness' to Satan, who says to you:

'I will be your god if you worship me.'

After your earthly death, you obedient servants can expect his kingdom, which he has created in the spirit of lies, malice, punishment and revenge. In it there is no 'pure light', no charity, no mercy, no kindness and no harmony in joy and bliss. There you will search in vain for your earthly life of luxury, which you lead here as superiors and rabbis at the expense of others. There you will all be of the same spirit. Everyone will want to satisfy their desires at the expense of others, no one will help anyone else, but will want the same from others, and all will fight each other with malice.

Consider what it means to lead such a life in eternity. I tell you: once a being capable of cognition sinks so low in spirit, it is easier for a camel to pass through the eye of a needle than for such a being to renounce its malicious spirit. No one can help those who do not want to hear and recognise, because they cast themselves away spiritually.

Let us continue in the scripture of lies and fairy tales!

The woman, who was named *Eve* by Adam, is said to have given birth to two sons, Cain and Abel. No sooner had these four people lived on earth than murder and sacrifice began. God began to curse Cain because he had slain his brother. Cain then went to another country and recognised his wife there, who bore him a son. Why he was able to find a wife in a foreign country when there were only *three* people on earth is not mentioned in the scripture.

The lies of your god are becoming increasingly blatant. What follows is a genealogy from Adam to Noah, showing how one begot the other – even at the age of eight hundred and more – and how Methuselah is said to have lived to be 969 years old.

Then this god suddenly *regretted* that he had made human beings on earth, and his heart was grieved. He now decided to destroy all living things, from humans to vermin. Only Noah found favour with him. According to his plan, Noah had to build an ark for himself and his family, which was to be three hundred cubits long, fifty cubits wide and thirty cubits high, and into which he had to take seven pairs of clean animals and one pair of unclean animals, as well as the necessary food. When Noah had finished building the ark and entered it with the animals, god shut him in. Then he opened the floodgates of heaven, broke open the wells, and drowned everything that breathed on earth, except Noah and his animal house.

What do you say, scribes, elders, and rabbis, to this horror story?

Tell me, how could Noah have managed to accommodate one or seven pairs of every animal on earth and the necessary food for them for 150 days in this relatively tiny ark?

Think about the impossibility of accommodating all the animal species in the world in this way and admit how stupid the fairy tale of Noah is.

Furthermore, it is written that when the water had receded and Noah had landed, he built an altar to the lord and offered burnt offerings of all his animals on it. The Lord smelled the 'lovely' aroma and promised never again to curse the earth for the sake of

mankind. He then made a covenant – i.e. a deal – with Noah that his descendants could eat everything that moves and lives, as well as green herbs; only not the flesh that lives in its blood, for the blood alone shall be avenged by him on all humans and animals. As a sign of the covenant, this god used the rainbow so that god could remember from then on not to let it rain for too long.

From these few words of the being thirsting for burnt and blood sacrifices, anyone of good will can conclude that this is a being speaking in a deceitful and evil spirit.

After the horror story of Noah, there is another genealogical register to make people believe that all humans are descended from Noah and that Adam and his wife Eve were the first humans. Names and peoples are mentioned, such as the Hittites, Jebusites and Amorites, who were already living contentedly in this region twenty thousand years ago, when there were no Hebrews on earth.

I tell you: these peoples were Essenes and were very close to the truth about me and eternal life. It was your fathers who, on the orders of their god, attacked them, murdered them and robbed them. The Jebusite people lived here in this land. The foundation walls of your greatest temple in this city, in which the liar and deceiver has his sanctuary, are the remains of the house of truth of the former Jebusites."

Then the high priests and rabbis began to shout, and some cried out to the people:

"This man calls our sanctuary, which our fathers built for our god, unclean. This blasphemer should be stoned on the spot!"

Christ continued and replied to them:

"Yes, my words of truth hurt you. But I must show the people the lies of your scripture so that they may recognise the evil spirit you follow. The words of your scripture prove that once someone begins to lie, they go from one lie to another. He then tries to cover up one lie with another. He does this out of malice, envy and self-love, in order to gain advantages for himself.

Listen, according to the lies of the scriptures, three and a half thousand years ago your god is said to have created the world with plants, animals and humans, but long before that there were peoples of different languages, just as there are today. In order not to recognise this truth, the fairy tale of the Tower of Babel had to be included in the scriptures. According to this, the descendants of Noah were supposed to have built a city with a high tower that reached up to the sky. But the lord came down to see the city and the tower. He saw that there was only one people who would not stop building; so he confused them all so that none of them understood each other's language.

In this way, construction was halted and the people who spoke different languages were scattered to all countries. With these lies, your god wants to prove the descent of man from Adam and pretend that Abram came from Ur in Caldea and not from Abesina."

Christ turned to the Sadducees, called the scholar Ethamach of Egypt by name, and asked him to comment on the lies in the scriptures.

Ethamach accepted the request and said:

"I find no truth in the scriptures of the Jews. Their content is confused and full of contradictions. It is not possible to talk sensibly about the scriptures with the Jewish scribes, as they defend them fanatically and always refer to their god. I had the opportunity to get to know the writings of the Essenes and found much truth in them; likewise, I find no contradiction in your explanations about creation. However, I was unable to grasp all your words in such a short time. It has always been my endeavour to know less than to

spread many phrases that do not correspond to the facts. Christ, I see from your works that you know more and can accomplish more than all the scholars put together.

I am not clear to myself what moved me to go to Jerusalem. My endeavour has always been to recognise the truth and not, like the Jews, to believe in contradictions.

Christ, I openly confess myself to you. Whether you are god, I cannot confirm, as I cannot comprehend it. But one thing I see, that your words are divine. Let me be with you until I have fully grasped your noble spirit and taken it into myself."

Christ replied to him:

"I, the Eternal Truth, am there for all who are of good will to recognise me and the effect of my spirit.

Ethamach, I have known you for eternity and have seen you come to me. You were a young student in On when, twenty-five years ago in Sukkot, I brought the dead boy Sietos back to earthly life. He had died in an accident, been embalmed by learned physicians, and already laid in the grave. You heard about me from your teachers at that time, and it was your most ardent desire to see me one day. Now your wish has been fulfilled.

I tell you: you will soon fully recognise me and the effect of my spirit of truth and charity, and you will even bear witness to the truth and be persecuted by liars for it."

Ethamach was dismayed by Christ's words and said to everyone:

"I confirm that Christ has spoken the truth. He knows my thoughts and knows me, even though I have never met him."

Turning to Christ, he said:

"I will gladly stay with you!"

Ethamach went with Christ and his disciples to Bethany that very day.

The next day, Christ gave further explanations about the Jewish scriptures and said to those gathered:

"You have heard what foolish lies the scriptures contain about creation. Your leaders and rabbis think they are good and true. They try to persuade you to believe these lies so that you, like them, will be servants of this lying god and carry out all the atrocities he commands.

But I say to you:

Do not believe them, but recognise what is true and good, and what is false and evil!

If we continue to follow the scriptures, we come to Abram. I have explained to you how the deceiver, with the help of one of his servants from the other world, took control of Abram by force and used him as a mediator, and how he spoke to his people. His people came from Abyssinia and at that time numbered barely three thousand people, who were pirates. They sailed north along the coast of the Red Sea in their stolen ships, plundering, robbing and murdering, and settled in Egypt, from where they later advanced to the Jordan.

But it is written in the scriptures that Abram came from Ur in Chaldea and from there, by the command of his god, moved to Egypt with his wife Sarai.

I tell you that Abram never set foot in the land of Chaldea and never had a wife

named Sarai, nor did he ever know her.

You leaders and rabbis deny eternal life and repeat after your god that man is dust – that is, earth – and will return to dust. Yet you fear death because you know that it is possible to speak with the dead through mediators.

Behold, Abram has become sighted in the hereafter through my words of truth and stands among you. He now hears for himself what lies have been concocted about his earthly life.

Thus it is written that Sarai was also his biological sister and that he traded her to Pharaoh for cattle, sheep, donkeys, camels, servants and maids. The lord struck Pharaoh and his house with great plagues for this. But Abram became very rich.

You superiors and rabbis revere Abram as a great prophet of god. In your deceitfulness, you accuse him, according to the words of scripture, of being a pimp for his own wife and of having become rich in this way.

It is further reported that the rich Abram moved with his wife Sarai from Egypt to these lands around the Jordan and quarrelled with Lot over cattle. Lot then went to the region of Sodom and Abram remained in the land of Canaan. Later, Abram led a military campaign to liberate Lot.

The names of kings and peoples who lived here on the Jordan and were not Jews are mentioned, and therefore could not have descended from Adam and Eve. The lies in this scripture become ever greater and more confused. Suddenly, a king of peace from Sodom appears and, as a priest of the Most High God, brings Abram bread and wine, blessing him and saying:

"Blessed be Abram by the Most High God, creator of heaven and earth, and blessed be the Most High God, through whose protection your enemies are in your hands." Abram gave him a tenth of everything. The king of Sodom demanded only the people he had taken from him.

You leaders and rabbis have often argued a great deal among yourselves about this passage in your scripture. Some of you cannot understand why, apart from the lying god who tells you that he will be your god if you follow him as servants, there is a higher god whom even Abram recognises according to the scripture.

I say to you, you hypocrites, do not be angry about this anymore and do not argue about this passage in the scriptures; it was invented by Moses and misunderstood by your god. At that time, the liar thought that through these words he would be called the highest god and owner of heaven and earth, which is why he felt flattered and confirmed the lies of his servant Moses.

This lie is now followed by god's promises to Abram. He reproached god for not having given him any seed until now and that the servant born in his house would have to inherit his estate. God comforted Abram and told him to look up at the sky and count the stars. His seed would be as numerous as these, and moreover, he would possess the land of Canaan. For this promise, he asked Abram to bring him a three-year-old cow, a three-year-old ram, a turtledove and other pigeons. Abram brought the animals and slaughtered them, but he had to wait until the sun had set. Birds of prey fell upon the slaughtered animals. Abram drove them away so that nothing of the meat would be stolen from god. When it was dark, a deep sleep fell upon Abram and a great terror of darkness came over him. Because Abram offered the animals as a sacrifice to god, god let him know which people would be robbed and murdered by his people. Then this god appeared as a smoking

furnace with a flame of fire and consumed the slaughtered animals.

What do you, superiors and rabbis, say to this, how great a hunger your god must have had at that time? This liar tells you that he created *everything*, and then goes to a man begging him to slaughter cattle to satisfy his desires!

Tell me: can a being who acts in such a spiritual manner be the true god?

This is followed by the matchmaking of Sarai. She matched the maid to her husband, then both women quarrelled with each other. The maid fled from her mistress into the desert, where the angel of the lord appeared to her at a water source. He told her that she would bear a son and should name him Ismael, whereupon the maid named the lord: 'You god who saw me! For,' she said, 'truly, I have seen the back of the one who saw me!' The maid then bore a son to the eighty-six-year-old Abram and named him Ismael, as she had been promised.

After the matchmaking and the quarrel between the women, there is another new covenant between this god and Abram. When Abram had entered his ninety-ninth year, the lord appeared to him again and said to him:

'I am the almighty god, and I will establish a covenant' – so another deal – 'between you and me, and I will multiply you greatly.' Then Abram fell on his face, and god said to him, 'I am he, and I have made my covenant with you, and you shall be the father of many nations. Your name shall no longer be Abram, but Abraham, for I have made you the father of many nations. I will make you exceedingly fruitful, and kings shall come from you.'

Now the actions and dealings of this god began. He said to Abraham:

'I will establish my covenant between me and you and your descendants after you throughout their generations, an everlasting covenant, that I will be your god and the god of your descendants after you. I will give you and your descendants the land of your sojourn, the whole land of Canaan, as an everlasting possession, and I will be your god.'

Hear what value your god places on your *foreskin* when he says:

'Every male among you shall be circumcised, that it may be a sign of the covenant between me and you and your descendants, for it is my covenant that you shall keep. Every male among you shall be circumcised, both the slave born in your house and the slave bought with money, who is not of your tribe. This covenant shall be in your flesh as an everlasting covenant. *A male who is not circumcised in the flesh of his foreskin shall have his soul cut off* from his people, for he has broken my covenant.'

Behold what a spirit being conceives and demands such things! Tell me, can there be a greater spiritual abomination than this god? Yet you reverently carry out his bloody desires and thus satisfy his base lusts. After calling this spiritual abomination god, you yourselves admit that you want to be the same as this liar.

The covenants and haggling of this god continue. Thus he says to Abraham: 'You shall no longer call your wife Sarai, but Sarah. For I will bless you and give you a son by her.' Then Abraham fell on his face, laughed at this god, and said, 'How can a son be born to a hundred-year-old man? Sarah is ninety years old and can no longer bear children.'

But this god continued: 'Yes, Sarah, your wife, shall bear you a son, whom you shall call Isaac. For I will make an everlasting covenant with him and his seed after him.' Upon which Abraham is said to have performed horrific mutilations on all males for the many promises, and this god's abominable lust was thus satisfied by the much blood and pain.

It is further written that Abraham received a visit from three men who were angels

of god, and gave them water to wash their feet. He entertained them with ash cakes and a roast calf prepared with milk and butter. Then the three inquired where his wife Sarah was. Sarah was in the tent, and when she heard them talking about the birth of a son, she laughed and said: 'Now that I am old, and my lord also, shall I still have pleasure?'

Hear how witty was the conversation of the angels of this god with Abraham and Sarah. These supposed angels spoke only of lust, childbearing, washing feet, ash cakes, roast veal with butter and milk.

Yes, as the rogue thinks, so he is and so he creates!

Now follows the tall tale of Sodom. God negotiated again with Abraham so that people could see how righteous he was. Lot, who was also a Jew, was saved from the sulphur and fire that this god rained down from heaven. His wife, who looked back, immediately turned into a pillar of salt.

The two daughters then lamented that there was no man on earth who would lie with them according to the customs of the world. They gave their father much wine to drink, both slept with him one night and conceived his seed without him noticing.

Here, too, you can see the miserable spirit in which this scripture was written. Imagine the spirit that conceived such a thing.

I have already told you that Abraham never set foot in these lands, nor did he know or possess a wife named Sarah or a maid as a second wife. All these fairy tales in the scripture were first created by Moses, who knew the customs and traditions of the people and wrote them down with the help of spiritual communication with the servants of the false god in the beyond and with the help of human mediators. Moses knew how to communicate with the beyond and practised it with human mediators; you call these mediators prophets. Moses himself did not have the ability to be a mediator. Since he was very close in spirit to Satan, these mediators were able to speak to him and pretend to be god and the creator of the universe. In this way, Moses created this scripture, which contains his own lies and those of his client, Satan.

I am sending this ahead because I see that many of you are unclear about the origin of the Jewish scripture.

Then it says in the scripture that a king named Abimelech took Abraham's ninety-year-old Sarah, whereupon god himself negotiated with the thief in a dream at night. The king later apologised to him and said that he did not know that Sarah was Abraham's wife. He had given her to him as his sister, and she herself had confirmed this. Only then did this almighty god learn that Abraham himself had arranged the marriage and admitted that King Abimelech had done so with a simple heart. The king returned Sarah to Abraham and gave him cattle, sheep, servants, maidservants and a thousand pieces of silver.

So you see what good matchmaking business can be done even with a ninety-year-old woman.

At these words, the people began to laugh loudly and noisily expressed their opinion.

After calm had been restored, Christ said:

"It pains me to use such words, but how can I open your eyes so that you may understand that all these fictitious events are lies and recognise the creator of this scripture as the originator of all evil?

It is further written that the ninety-year-old Sarah bore a son to the hundred-year-old Abraham and named him Isaac. He was circumcised, as god had commanded.

But Sarah said, 'god has made me laugh, and whoever hears it will laugh with me.'

See, Sarah, invented by the god of lies and Moses, would have been right, because you too are laughing at this lie.

Once again, there is a quarrel between the jealous Sarah and her maid, then another test of Abraham by this god, who still did not trust the hundred-year-old man and had to convince himself that he really loved him.

He said to Abraham, 'Take your only son Isaac, whom you love, and sacrifice him to me as a burnt offering.' Abraham is said to have taken Isaac and the necessary wood and walked for three days to the place god had commanded him. There he built an altar, laid the wood on it and placed the bound Isaac on top of the wood. Now Abraham stretched out his hands and took the slaughter knife to slaughter his son. Then the angel of his god called down from heaven, 'Abraham, spare the boy, for now I know that you fear god and would have sacrificed your only son for my sake. Take the ram caught in the thicket by its horns and offer it to me in place of Isaac.' And Abraham did as he was commanded, for which god praised and blessed him. Once again he said to Abraham: 'I have sworn to myself to multiply your seed like the stars and like the sand that is on the shores of the sea. Your seed shall possess the gates of its enemies, and in your seed all the nations of the earth shall be blessed.'

Hear what Satan intends with this lie about Isaac? He wants you to fear him as the almighty god and believe his lies. I say to you: recognise the liar, then you need not fear him.

Next, it is reported that Sarah, who was one hundred and twenty-seven years old, died, and Abraham, who was one hundred and thirty-seven years old, mourned her and buried her. Then a wife named Rebekah is sought for Isaac, who did not even live. Old Abraham takes this second wife, who is said to have borne him five more children. He then dies at the age of one hundred and seventy-five and is buried by his sons in the double cave opposite Mambre.

I tell you that Abraham died at the age of seventy. He was not a family man and, due to his spiritual disposition as a mediator, he was not an independent leader of the people, but an involuntary tool of Satan, who, with the help of his servants in the beyond, spoke to his people through him and had himself passed off as an almighty god. Abraham dreaded the abominable spirit that came through him – as the mediator – and against which he could not defend himself. Out of despair, he ended his own earthly life.

You can see, then, that pretty much everything told about Abraham and his family in the scriptures is a lie. Moses made it up and had it confirmed by the liar – his god.

If we continue to look at the scriptures, we hear about seed, childbirth, selling the firstborn, blessing, cursing, haggling, quarrelling, the ladder to heaven, infertility, concubines, the begetting of spotted, coloured and black sheep and goats, stealing, cheating, circumcision, the defilement of a prostitute, bloodshed, fighting with god, and so on. This is the spirit of your scripture, which you call holy and consider to be a revelation from god.

It is reported that Isaac, who did not even live, had twins who were already quarrelling in their mother's womb. The first to see the light of day was reddish, rough as

fur, and named Esau. The other came immediately after him and held his brother's heel in his hand; and that is why he was called Jacob.

In later life, Esau sold his birthright to Jacob for a bowl of lentil stew. Jacob later had to flee to a foreign land because of this deception. On the way, he dreamed of a ladder reaching to heaven, on which the god of Abraham was walking and spoke to him, saying that his seed would spread like the dust of the earth. Jacob acquired several wives, became rich in cattle and gold, and finally returned home to his brother. On his journey home, he had to wrestle with his god all night long, and behold, he defeated him! As dawn was breaking, the poor god had to beg him to let him go. Jacob let go of the god who was wrestling with him, who immediately blessed him and said to him, 'you have defeated me, your god, so you shall no longer be called Jacob, but Israel, which means god-overcomer.' As Jacob went on his way, he limped on one foot, which is why the children of Israel do not eat the sinew of slaughtered animals to this day.

Look at these foolish lies, according to which the one you call god is said to have wrestled with Jacob all night long, so that he dislocated Jacob's hip joint with his hand. How could this have happened, since this god has no solid earthly body with which to wrestle?

The liar himself cannot find any adaptation in the earthly realm that would be suited to his disfigured nature. He can therefore never wrestle with humans. If he could, he would also wrestle with you, and none of you would have straight limbs anymore.

Each of you who believes in this god will, after earthly death, if you remain his servant, have the opportunity to enter his kingdom. There you can wrestle with your god until you become the victor and realise that you were dealing with Satan. If he succeeds, he is a true *Israelite*, that is, a conqueror of this god. He will then have recognised the truth and will walk the straight path to me, into my world, where he no longer needs to wrestle, where everyone meets him with charity and where he can live eternally in peace and bliss.

With this fairy tale, this god wants to incite you to fight against all peoples who are not circumcised like you and who have different opinions; that is why he also says: 'How much more will you conquer people if you even conquer god!'

I say to you: Blessed is everyone who has already recognised the truth about me as a human being, who acts in my spirit of charity and who does not believe Satan, who wants to be your god. After his earthly death, he will be spared much fear, anxiety, despair, suffering and pain in the hereafter.

Afterwards, it is written how Jacob's sons persuaded all the men of the city of Salem to be circumcised and then murdered them. Then there follows another covenant between this god and Jacob, and the names of Jacob's children are mentioned, even though they did not live. Isaac dies as a 160-year-old old man, and this is followed by a genealogical register to give the impression that they all lived.

But the lies continue. We hear about a dispute between Jacob's sons over the chaste Joseph, how his brothers sold him to Pharaoh, about Judah's incest, about Joseph's wise interpretation of Pharaoh's dreams, who later became very rich, about journeys to Egypt and about the death of Jacob, who did not live at all.

Hear, you leaders and rabbis! I tell you that all these unhistorical fairy tales in your scriptures – from the creation to Moses – are lies. Your fathers lived in Egypt until the time of Moses. It was only this servant of your god who united the Hebrew people living there in dispersion and led them out of Egypt to the Jordan, robbing and plundering.

Moses was born in Egypt. At that time, the Hebrews inhabited the whole land of Egypt. They had taken almost all the gold and silver from the Egyptians. What they had not stolen, they obtained through usury and fraud. Thus, many pharaohs succumbed to the haggling of the Hebrews and became dependent on them. Pharaoh Athemetha, whose name was Mathesma, fared no differently. He borrowed money from the Hebrews; in return, he had to agree to appoint the Hebrew Zamprei as treasurer and also give him his daughter Mihai as his wife.

The fraudulent exploitation of the native population by the Hebrews ultimately caused the Egyptians to rebel more and more against them – even against the Pharaoh himself – and in a riot they killed the Hebrew treasurer Zamprei. His wife Mihai had a son by him, who was one year old at the time and was called Methse. The boy was raised in Pharaoh's house. However, his Hebrew relatives soon made him aware of his Hebrew ancestry and instilled in him a hatred for his surroundings.

At the age of eighteen, Methse rebelled against Pharaoh and went to the Israelite leader Neptalai, who welcomed him with open arms. Methse was now called Moses and, through his ruthless and merciless behaviour, was appointed leader of the Israelite bands of robbers. He subsequently led all the raids of the Israelites and their exodus from Egypt. The people proclaimed him a prophet, and Satan thus found in him a worthy representative on earth. This is the true origin and mission of Moses.

You have already heard that Moses was a master of lies. Let us continue to examine the scripture written by him and his god:

It is written therein that Moses was descended from the house of Levi, that as a small child he was found in a floating basket by the daughter of an unnamed Pharaoh and thus came into the house of Pharaoh. Then, that it was not the Egyptians who were robbed and deceived by the Hebrews, but that, on the contrary, the Egyptians had robbed and deceived the Hebrews. The god of Israel only became aware of this through the cries and sighs of his afflicted people and remembered the covenant with Abraham. He saw the children of Israel again and recognised them.

See how lazy this god is. Only through much crying and sighing can you make him think that he recognises you.

Now begins the story of the burning bush on Mount Horeb, where this god spoke to Moses in a flame of fire. He called him by name and said, 'Do not come near here; take your shoes off your feet, for the place where you are standing is holy ground. I am the god of your father, the god of Abraham, the god of Isaac and the god of Jacob.' But Moses hid his face so that he would not see this god. And the god of Israel promised to give him all the lands he had already promised to Abraham. He named peoples such as the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites, who, with a few exceptions, were Essenes and lived peaceful lives. The liar speaks of lands flowing with milk and honey because they were not inhabited by the Hebrews and therefore had not been plundered.

Moses then asked god what his name was, but received the answer: 'I am who I am. Tell the sons of Israel: He who is there has sent me to you.' In return, he explained to Moses how he should rob the Egyptians and then leave Egypt.

It is further written that the Hebrews in Egypt were forbidden to slaughter animals cruelly and to offer burnt offerings, and that they themselves were not allowed to sacrifice to their god even three days' journey into the desert. The god of Israel sent Moses to Pharaoh to obtain permission for this and taught him magic so that the Egyptians would

believe that the god of Abraham had appeared to him. Moses refused to do this and said that they would not believe him. 'I have never been eloquent, and since you have spoken to your servant, my tongue has become slower and heavier.' Then this god said to him, 'Who made man's mouth? Or who makes him mute and deaf, seeing or blind? Is it not I?' Since Moses still did not want to go and did not learn magic, the god of Israel became angry and said to him, 'Take Aaron with you. I will speak through his mouth and show you what you shall do.'

Here you will find confirmation of how and through whom this god spoke to Moses. Aaron was the earthly mediator and the instrument through which Satan, with the help of his spirit beings from the beyond, was able to speak to Moses and the people.

Then it is recounted how Moses and Aaron went to Pharaoh, performed various magic tricks before him, and achieved nothing.

But I tell you: When Moses came to Pharaoh with Aaron, one of the servants of this god spoke to Pharaoh through Aaron's mouth: 'Let my people go, that they may sacrifice to me in the wilderness.' But Pharaoh asked who was speaking. He received the answer: 'The god of Israel!' Pharaoh replied: 'I do not know you! I do know your people, the Hebrews. They are robbers and deceivers and do not want to work. The native people are angry with them and no longer want to put up with their robbery and deceit. You must be a strange god if you make such a demand of your people. Here in Egypt, cruel sacrifices are forbidden. Incidentally, we Egyptians want nothing to do with such an evil god.'

Then this being, who claimed to be god, said: 'Israel is my firstborn son. If you do not let my people go to sacrifice, I will kill your firstborn son.' Pharaoh replied: 'You can threaten all you want, but sacrifice is and will remain forbidden. We have good gods who will protect us from this. In future, the Egyptians will not sell wheat or even straw to the Hebrews. The Hebrews only want to live off the labour of others, but do not want to work themselves. From now on, they shall cultivate the fields themselves.'

Moses left Pharaoh's house with the mediator and rebelled against his god. He said to him, 'Why have you made us enemies of Pharaoh? He is now doing great harm to your people, and you have not saved them.' Then god said, 'Now you shall see what I will do to Pharaoh. With a strong hand he will let them go, and with a mighty hand he will drive them out of his land. Tell the children of Israel that I am the almighty god, but I have not yet revealed my name Adonai to them. I will bring them out of the land of Egypt and into the land over which I have raised my hand. I will be your god, and you shall know that I am your god!'

Moses replied, 'The people of Israel will not listen to me, nor will they listen to you.'

Behold, this is a conversation from your god. From these few words, you should already recognise how simple-minded and deceitful he is.

After this part, your scripture again contains a genealogy with many names and goes on to report on the births of the Hebrew women. Then Moses is appointed by god to be the god over Pharaoh and Aaron to be the prophet, and both are sent to Pharaoh again with newly learned magic tricks.

Here you will find confirmation once again that Aaron served Moses as a mediator and instrument.

Moses performed various magic tricks for Pharaoh to show the mighty hand of the god of Israel. Pharaoh then summoned Egyptian magicians who could do better. Pharaoh laughed at Moses and Aaron and told them to tell their foolish god that the smallest

Egyptian magician could perform better magic than the god of Israel. And when Moses told him this, god replied that he himself had hardened Pharaoh's heart so that he would not let the Hebrews go. Moses and Aaron were sent to Pharaoh again to intimidate him with further magic. So Aaron threw red dye into the water, whereupon Moses used his staff to turn the water into blood. Then frogs, mosquitoes and other vermin were conjured up. This god even commanded Moses and Aaron to take handfuls of soot from the oven and throw it towards the sky in front of Pharaoh. When they did so, Pharaoh, the magicians present and the cattle were covered in soot, as if they had black pox. Since Pharaoh and his magicians paid no attention to the tricks of this god and laughed at Moses and Aaron, Moses tried to intimidate Pharaoh by conjuring up apparent plagues, locusts, thunder and hail. Despite all this, Pharaoh did not sacrifice the Hebrews and finally said to Moses: 'Enough of the folly and threats of your god. Do not appear before me again, or you will die. We have had enough of you and your god!'

Hear, O Jewish leaders and rabbis, what a poor magician your god is. You try to convince believers, according to the scriptures, that the whole of Egypt was affected by the magic of your god. I tell you, you hypocrites, that no Egyptian was affected or harmed by Aaron's magic wand.

Furthermore, it is written that the Hebrews were plagued by the Egyptians, but the opposite was true. Because the Egyptians finally fought back and rose up against the Hebrews to take back what they had stolen and taken from them by deceit, you call it oppression of your people.

We come to the passage where, by the command of this god, the exodus of the Hebrews from Egypt, the death of all the firstborn of the Egyptians, and the theft of gold and silver were decided. Thus it is written that there would be a great cry throughout the land of Egypt, for which a lamb would be sacrificed, and after the firstborn had been slain, the exodus from Egypt would begin.

What do you, leaders and rabbis, say to this? Here, the god of Israel himself gives the command and instruction as to how the murder and robbery of the Egyptians should take place.

He tells the people through Moses and Aaron that on the tenth day, each man should take a lamb, which must be a male without blemish and one year old, and slaughter it on the fourteenth day towards evening. Every group of Israelites throughout the land should do this and smear the blood on the doorposts of their houses. The meat must be roasted that same night, not boiled in water, and then eaten with unleavened bread. Everyone should be girded about the loins, have their shoes on their feet, and hold a staff in their hands, for it is the lord's passage. The lord would pass through the land of Egypt that same night and smite all the firstborn. The blood on the doorposts of the houses would be the sign that Israel lived there, and when the lord saw the blood, he would pass over and not bring the plague upon the inhabitants of the house.

Furthermore, this god has commanded Israel that this day of the murder and robbery of the Egyptians shall be celebrated forever by the offering of blood sacrifices, and that no leavened bread shall be eaten on these days. Whoever does not obey this commandment shall have his soul cut off.

We hear further commands from this god concerning circumcision, the sanctification of the firstborn for him, namely a male child among humans and livestock. The firstborn of the donkey shall be redeemed with a sheep; but where it is not redeemed, its neck shall be broken. Then comes the wonderful story of the clouds and the pillar of fire of the lord, as well as the crossing of the Red Sea and Pharaoh's downfall.

It is unnecessary to speak of these many lies; but I will briefly tell you the truth about these events.

I have explained to you that the Hebrews were spread throughout the land of Egypt and lived well off the proceeds of usury, robbery and fraud. They had taken almost all the gold and silver from the inhabitants and oppressed the Egyptian people more and more. The latter finally fought back and rebelled against their oppressors. This was around the time when Moses lived, whom the Hebrew tribes had proclaimed their prophet and leader. He and his god, who spoke to him through mediators, devised a plan to rob the land of Egypt of all its wealth through deceit, violence and murder, and to move to the land that this god had already promised them through Abraham, namely the land flowing with milk and honey.

Thus, everything was scouted out by Moses and then the Hebrew people were told how to march in small groups against Sukkot, attacking, murdering and robbing the Egyptians. The blood on the doors of the houses was to serve as a sign to the marching hordes that Hebrews lived there, waiting to march with them and do the same. In this way, all males who were not circumcised were to be murdered, so that the Hebrew warriors would become more and more numerous, while the Egyptians, who would be unprepared, would be surprised and become fewer and fewer.

And so it came to pass. This was the passing over of the lord, whereby the god of Israel smote the Egyptians through his servants. The army of Egyptian warriors was not idle and followed the retreating hordes according to plan, all the way to the lower Nile. Between the Great Sea and the Red Sea, the Egyptian warriors overtook the Hebrews and blocked their way to the east. They surrounded them and took all their plunder of silver, gold and cattle. Every tenth Hebrew was slain and thrown into the Red Sea.

Moses and the elders managed to flee on some stolen ships and reach the other side of the Red Sea. With the part of the loot they carried with them, Moses and his own had to buy their freedom from the Philistines. As a result, they were left with nothing of their treasures.

The Egyptian warriors pushed the surviving Hebrews eastward across the isthmus between the Great Sea and the Red Sea, leaving no Hebrew behind.

This was the passage across the Red Sea, so wonderfully described in the scriptures. Truly, no one's feet got wet during this passage across the isthmus between the two seas, for you can still pass through this place with dry feet today!

Had your fathers succeeded in their raid, they would certainly not have had nothing to eat after seven days. Your god, with his servant Moses, was ashamed to leave you the truth about this, and so the stupid lie about the destruction of the Egyptians in the Red Sea had to be written into scripture.

Behold, you leaders and rabbis! In this way, your fathers and your god raged at that time, and to this day you celebrate this abominable murder and vile robbery as a holy blood feast. Your god has commanded that on this day you sacrifice rivers of blood to him for his sweet-smelling aroma.

I tell you that after you, other leaders and rabbis will come who will call themselves Christians after me, and they will rejoice and say with the Jews:

'Oh, what a truly blessed night, which robbed the Egyptians and enriched the Hebrews!'

In another place in scripture, you will find confirmation that the Egyptians had

taken the stolen goods from the Hebrews. There it says that the people had nothing else to eat but unleavened bread, which lasted for seven days, and that is why you still celebrate seven days today and must eat unleavened bread.

It is further written that the children of Israel murmured against Moses and Aaron and said: 'Would that we had died in Egypt and had plenty of bread to eat, which was available in abundance. Why have you brought us into this wilderness? Do you intend to let the whole community die of hunger?'

This is followed by another tall tale about quails and manna, which this god gave to the grumbling children of Israel instead of meat and bread, and how the community nevertheless quarrelled with Moses, so that he cried out to the lord his god: 'What shall I do with the people? It won't be long before they stone me.'

I tell you: the quails and the manna were in reality the peaceful people of the Amalekites, who were slaughtered and robbed by the starving Hebrews. After that, Moses' servant was able to sacrifice cattle to his lord again, to his sweet-smelling aroma.

We now come to the events on and around Mount Sinai. According to your scripture, Moses climbed the mountain to god, who said to him:

'If you listen to my voice and keep my covenant, you shall be my own possession among all peoples, for all the earth is mine. And you shall be to me a kingdom of priests and a holy nation. These are the words you shall speak to the children of Israel.'

Moses then called together the elders of the people and explained to them all that the lord had said. Afterwards, he conveyed the people's response back to the lord. The lord then told Moses that he would appear in a thick cloud. Moses should go to the people and sanctify them today and tomorrow, and also arrange for them to wash all their clothes and be ready on the third day, for on that day the lord would descend before all the people on Mount Sinai. God instructed Moses with the following words:

'Make a fence around the people and say to them: Be careful not to climb the mountain or touch its edge, for whoever touches the mountain shall be put to death. No hand shall touch it; whoever does so shall be stoned or shot with a projectile, whether it be animal or human. When it sounds long, then all shall go to the mountain.'

And Moses came down from the mountain to the people, sanctified them, and said, 'Be ready for the third day, and let no man approach his wife!'

When the third day came, there was thunder and lightning, a thick cloud covered the mountain, and the sound of the trumpets grew louder and louder, so that the people were afraid. The whole Mount Sinai smoked because the lord descended upon the mountain with fire; its smoke rose like that from a furnace. The sound of the trumpets grew louder and louder, and Moses spoke with god. God told him to continue climbing to the top of the mountain. Then he commanded Moses to descend the mountain once more and warn the people that no one should cross the barriers to see the lord and thereby perish.

Moses then pointed out to this god, who claimed to be the creator of the world, that the people could not come up the mountain at all, for you had testified and commanded with the words: 'Set boundaries around the mountain and consecrate it.' Nevertheless, this god demanded that Moses descend and then ascend again with Aaron. The priests and the people were not to cross the boundaries and ascend to the lord, lest he kill them.

After all this had been done, this god spoke the following words:

'I am the lord your god! You shall have no other gods before me. You shall not make for yourself an idol or any likeness of what is in heaven above or on earth beneath or in the water under the earth. You shall not worship them or serve them, for I am the lord your god, a strong and *zealous* god, who punishes the misdeeds of the fathers on the children to the third and fourth generations of those who hate me, and shows mercy to those who love me and keep my commandments. You shall not take the name of the lord your god in vain. Remember to keep the Sabbath day holy. Honour your father and your mother, that you may live long in the land which the lord your god is giving you. You shall not kill. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbour. You shall not covet your neighbour's house, nor his wife, nor his servants, nor his oxen, nor his donkey.

The scriptures report that all the people were afraid of the thunder, lightning, smoke and sound of the trumpets, and that the sons of Israel said to Moses, 'Speak to us, and we will obey; but do not let god speak to us, lest we die.' Moses answered the people, 'Do not be afraid; god has come to test you, and that his fear may be before you, so that you may not sin.'

The people stood at a distance, but Moses went into the darkness where god was.

Look at this gruesome tale of Mount Sinai! Even from the words of scripture, you can see what deception was perpetrated on the Hebrew people by this god and his servant Moses. You are still amazed today that scripture suddenly says, 'Thou shalt not kill! Thou shalt not steal', when before and after this, this god continually commands: 'Rob, kill and bring me blood and burnt offerings for my sweet savour.'

So I will now briefly explain to you why this could happen and why the theatre of Moses and his god was staged on Mount Sinai:

Moses and his god no longer had the trust of the people. The failure of the raid on Egypt had turned the Hebrews against Moses and his god, and they threatened Moses with death. They could not forget the good life they had had in Egypt and were very angry that he had led them badly. Moses had other mediators besides Aaron, including Mirjam, who was also his love. Through them, good beings from the beyond often spoke to him. Such words were:

'Desist from the evil spirit, for it is a deceiver and a liar. The true god is the one who teaches truth and charity. He is all-benevolent, and all people are equal to him. Cease robbing and murdering with the people. If you do not cease your evil deeds, where will you and your people end up? You will quarrel more and more among yourselves, one will murder the other, and you will also have to suffer the consequences of the evil spirit, for: What you sow, you will reap'.

Moses then quarrelled with his god and said to him, among other things: 'If you do not give the people a law that forbids this murder and robbery among themselves, I will have nothing more to do with you, for with the prevailing spirit, my life is no longer safe.'

God appeased Moses and agreed with him on the so-called Ten Commandments, for which the manoeuvre on Mount Sinai had to serve. Moses had wood and pitch brought up the mountain for burning, and with this action the lord and god of Israel was revealed to the Hebrews encamped around the mountain in a cloud of smoke and fire accompanied by the sound of trumpets. Moses had the lightning and thunder effect achieved by non-Hebrews he had taken with him, who poured water into strongly heated fat, causing explosions. Since no one except Moses' confidants was allowed to go up the mountain on

pain of death, this deception was easily carried out.

Consider how sad the state of this god is when even Moses had to force him to enact laws to stop the murder and theft among his own people. At that time, the Hebrew people were already so poisoned by this abominable spirit that communal life became impossible for them, and Moses himself was no longer safe. With these commandments, your god accuses himself by having to forbid murder, robbery and theft to those who act in his spirit of lies and malice, as well as robbery, murder and bloodlust.

These commandments, which you superiors and rabbis consider to be the highest form of morality, cast a shadow in the 'spiritual darkness' of your scriptures. They deal only with earthly things, mainly those concerning how you should fear and worship the deceiver and serve him as slaves, under threat of punishment extending to the fourth generation. Nevertheless, you faithfully keep your covenant with him because you yourselves are close to his spirit of lies and malice. You, the priests and representatives of this god, are the ones who help Satan build his kingdom on earth so that his desires for revenge and retribution, as well as his lust for murder and blood, are fully satisfied. It is not for nothing that all the peoples you call godless and heathen say that you and your evil god are the greatest spiritual dregs.

How hypocritical and deceitful your god is is reported in the following passage, where it says: 'Then the lord said to Moses: speak to the sons of Israel: you have seen that I have spoken to you from heaven. Make no gods of silver or gold for yourselves. Make an altar of earth for me and sacrifice burnt offerings and peace offerings of your sheep and cattle on it, so that my name may be celebrated. These are the laws you shall set before the people. When you buy a Hebrew servant, he shall serve you six years, and in the seventh year he shall be free. But if the lord has given him a wife, and she has borne him sons and daughters, the wife and her children shall belong to the lord, and he shall go out in his garment. But if the servant says, I love my master, my wife, and my children; I will not go free, then his master shall bring him before the gods and bring him to the doorpost and pierce his ear with an awl, and he shall be his servant forever. If a man has sold his daughter as a servant and she is displeasing in the eyes of the master to whom she has been given, he shall let her go, but he shall not have the power to sell her to a foreign people.'

What do you, superiors and rabbis, say to this slavery which your god commands? Your god helps those who possess many goods, but treats the poor as slaves. Women are completely disenfranchised and treated as cattle.

Further commandments of this god that contradict the ten commandments are: 'Whoever kills a man and was willing to kill him shall die. But if he did not pursue him, but god let him fall into his hands, I will appoint a place for him to flee to. Whoever steals from a person and is convicted of theft shall die. Whoever curses his father or mother shall die. Whoever strikes his servant or his maid so that they die under his hand shall be guilty of the crime; if they survive for a day or two, he shall not be punished, for they are his *money*. If men quarrel and one injures a pregnant woman and causes her to miscarry, but she survives, he shall be liable for damages; but if she dies, he shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise. If anyone damages the eye of his servant or his maid and makes them one-eyed, he shall let them go free for the eye he has knocked out; the same applies to a tooth.'

Then follow commandments and laws concerning oxen that gore, theft of sheep, oxen, donkeys, tools and money, grazing cattle, seduction of virgins and sexual intercourse. Further commandments concerning sorcerers, who shall not be allowed to live. Anyone who has dealings with an animal shall die, as shall anyone who sacrifices to other gods and

not to the lord, this god alone.

Truly, I say to you: the cognisant person cannot sink lower than when he considers the vengeful and murderous spirit of this god to be good and divine. For him, my coming as a human being, my words of truth and my works of charity are in vain.

I repeat once again that my spirit of truth and charity is perfect and knows neither needs nor requires commandments and prohibitions of reward and punishment, since everyone can act in it without compulsion – that is, voluntarily. Truth is eternal and will remain eternally unchanging. It sets everyone free and knows no masters and servants, but only brothers and sisters.

Remember: the truth is my property; it is inseparable from charity. Just as I, the perfect, greatest being in spirit, serve all spiritual beings in charity, so strive to help one another in the same way. For only in this way can you share in peace, first as individuals, then as families, and finally as nations. Therefore, recognise the truth about me and eternal life, and in this cognition serve your neighbours.

Everyone who needs your help and does not maliciously refuse it is your neighbour. Do not be vengeful towards anyone, do not demand retribution, but forgive everyone.

This god and lord continues: 'You shall not speak evil of the gods, nor curse the princes of your people. You shall give the tithes and the first fruits without hesitation, and consecrate the firstborn of your sons to him. You shall do the same with your oxen and sheep, so that you may be holy men.'

Then this god hypocritically changes his language and says: 'You shall not listen to falsehood, nor offer your hand to bear false witness for the wicked. You shall not follow the crowd to do evil, nor agree with the majority in court to deviate from the truth. You shall not show mercy to the poor in court.'

See how your god, Satan, hypocritically clothes his commandments in your scripture in words of truth to mislead you. He himself speaks of truth and admits that there is such a thing as truth. Right next to that, he praises his lies and wickedness and says, 'I will be your god if you believe my contradictions and satisfy my bloodthirsty desires.'

Then it says: 'If you hear the voice of my angel and do everything I say, I will be the enemy of your enemies and strike those who strike you. My angel will go before you and lead you to the Amorites, Hittites, Perizzites, Canaanites, Hivites and Jebusites, whom I will destroy. I will send my terror ahead of you and *kill* all the people to whom you go, and I will put all your enemies to flight before you. I will send hornets ahead of you to drive out the Hivites, Canaanites, and Hittites before you enter.'

What do you, who are of the Jewish people, say to this vile wickedness of Satan, who pretends to be god and who previously professed the truth? Thus, the liar and murderer himself cries out 'Stop!' in his persecution, so as not to be recognised. But he continues to lie and murder.

Another sacrifice to the lord follows as a peace offering, whereby Moses takes half of the blood in bowls and pours the other half on the altar; then Moses reads from the Book of the Covenant, and the people affirm that they will obey the lord and do everything he has spoken. After the glory of the lord appeared again on Mount Sinai, whose divine appearance was like burning fire, Moses entered the mist and remained there for forty days and nights. This god and lord spoke to him: 'Tell the sons of Israel to bring me the firstlings. This is what you shall take: gold, silver, bronze, hyacinth, twice-dyed crimson, fine linen, goat hair, red ram skins, blue skins, acacia wood, oil for the lamps, spices for the

anointing oil and for the sweet incense; onyx stones and other stones for adorning the ephod and the breastplate. They shall make me a sanctuary, and I will dwell among them.'

Then this god commanded that the Ark of the Covenant should be gilded inside and out according to his plan and fitted with golden rings. He further demanded that a mercy seat of the finest gold be built for him; two golden cherubim on either side should overshadow the throne with their outstretched wings.

He wanted to rule from the Ark of the Covenant and speak to Moses from the mercy seat. In addition, a finely gilded, portable table made of acacia wood was to be made, which was to contain bowls, dishes, incense burners and cups of the finest gold for the drink offerings. And on the table, showbread was to be placed before him at all times. Furthermore, a candlestick for seven lamps made of the finest gold, weighing one talent, was to be set up.

Now, what do you of the Jewish people say about how vain and clumsy your god is? People must first build a sanctuary for this liar so that the gold may make him holy. He is like a raven that wants everything that glitters.

Not only that, but he also needs a tent with carpets of twisted fine linen, hyacinth, purple and dyed crimson, embroidered with all kinds of figures. An embroidered curtain of hyacinth, purple, fine linen and crimson was to hang in the tent, separating the sanctuary from the Holy of Holies.

Behold, carrion attracts vultures, and pomp attracts believers!

Then this god commanded how an altar for sacrifice should be built for him and what equipment was necessary for this: pots for carrying away the ashes, tongs, forks, pans, all equipment made of bronze, are required there. In addition, a forecourt was to be built around the tent and a lamp was to be placed in the tent, in which the purest oil from olive trees was to burn at all times.

Truly, the sanctuary of this god of yours is a well-equipped killer pit. There he sits as Satan, waiting for the fresh, steaming blood of the many sacrifices to satisfy his sweet smell. And you, superiors and rabbis, follow the instructions for this abominable worship to this day.

Likewise, this liar did not forget the clothing of his representatives and priests on earth. So he ordered that a holy garment be made for them so that they might be sanctified. This was to consist of a breastplate, shoulder blade, linen robe, skirt, headband and belt. The shoulder blade and breastplate were to be made of gold, hyacinth, purple, twice-dyed crimson, twisted byssus and various precious stones, with golden rings, chains and bells attached to them. The bells were to be used so that the priest could be heard when he entered and left the sanctuary before the lord, lest he die. This was to be a perpetual statute for the priests.

See, you leaders and rabbis, what your god puts on you and how he makes you into puppets and fools. But you are proud to be able to do all this, because it gives you great prestige among the faithful and makes it easier for you to obtain rich incomes. You are like decorated tombs, beautiful on the outside but full of mould and filth on the inside. You think that the clothes and gold make you beautiful on the outside, but inside you are full of lies and malice.

In order to be worthy servants of this god, you must also be consecrated.

So he commanded Moses that for the consecration of the priests, a calf and two rams, without blemish, should be slaughtered, sprinkled with unleavened bread and cakes

of wheat flour with oil, and flatbread anointed with oil, and offered to him, the lord. Aaron and his sons must then be washed and clothed in priestly garments, whereupon anointing oil must be poured on their heads. In this way they shall be consecrated and be his priests for ever. A calf shall be placed before the tent of meeting, and Aaron and his sons shall lay their hands on its head. Then the calf shall be slaughtered before the lord, and Moses shall take some of the blood of the calf and apply it with his fingers to the horns of the altar; the rest of the blood he shall pour out at the base of the altar.

All the fat that covers the entrails and is above the liver and above the two kidneys shall be burned on the altar as a sacrifice. The flesh of the calf and the skin with the dung, however, shall be burned outside the camp, because it is for sin. Aaron and his sons shall do the same with the two rams. When the first is slaughtered, some of its blood shall be taken and sprinkled around the altar. The ram itself shall be cut into pieces, the entrails and feet placed on its head, and thus burned entirely on the altar; it is a burnt offering to the lord—an exceedingly sweet aroma.

After the second ram is slaughtered, its blood shall be taken and used to anoint the earlobes, thumbs, and right big toes of Aaron and his sons, whereupon the blood shall be poured around the altar. They and their clothes shall be sprinkled with the blood on the altar and with the anointing oil; then the fat of the ram, the tail, the entrails, the liver, the kidneys, the right shoulder, a loaf of bread and a loaf of bread with oil, a flatbread from the basket of unleavened bread that stands before the lord, shall be taken and placed on the hands of Aaron and his sons to sanctify them. Then it shall be taken from their hands and burned on the altar as a burnt offering, a sweet aroma before the lord. The breast of the ram with which Aaron and his sons were consecrated shall also be sanctified before the lord and given to Aaron and his sons as an everlasting right from the sons of Israel.

Scripture goes on to report how this god's desire for blood and burnt offerings grows ever greater. He demands that sacrifices be made every day – at all times – for the atonement of sin; two one-year-old lambs – one lamb in the morning and the other in the evening – are to be placed on the altar daily as a burnt offering, along with a tenth of white flour sprinkled with crushed oil and wine. This shall be a sacrifice to the lord, a continual burnt offering for all generations, at the door of the tent of the lord.

Thus this lord will dwell among the sons of Israel and be their god, for he says, 'They shall know that I am the lord their god, to dwell among them.'

On another altar, only fragrant incense shall be burned, and Aaron shall perform the prayer once a year with the blood sacrificed for sin, to make atonement for the generations. It shall be most holy to the lord. He himself determines the mixture of the anointing oil and the incense, and whoever makes such a mixture and uses it for himself shall perish and be cut off from his people. He who does any work on the Sabbath day shall also die.

Now, what is the purpose of Satan, whom you consider to be god, with these commands of his, which you superiors and rabbis continue to fulfil to this day? He knows full well that a sacrifice is a forced act. In order to satisfy his insatiable bloodlust and vengeance, he needs servants – that is, priests – who must be as holy as he is, in order to drive other people to sacrifice through threats. He leaves you priests a share of the sacrifice, such as the shoulder, breast, white flour and wine. That is why you consider acting in his spirit to be good, as it allows you to lead a respected, holy life at the expense of the deceived and the faithful. Your sanctuary is your belly and your gold.

I say to you all, whether you are Jews or not, do not envy these priests, for none of them can take their belly and their gold with them to the afterlife. But the abominable spirit in which they act of their own free will, they will take with them and come to those

who say to them, 'I will be your god!' Pity these people who are consecrated with blood and follow Satan as servants.

Remember:

Only Satan needs priests and representatives on earth; only Satan needs unconditional faith for his lies; only Satan needs the chosen and the called; only Satan ordains ceremonies and pomp; only Satan curses and blesses; only Satan tempts, tests and punishes; only Satan demands fear; only Satan forbids cognition; only Satan demands piety and commandments; only Satan practises vengeance and retribution; only Satan needs glorification; only Satan shrouds himself in mystery and inscrutability; only Satan demands sacrifices.

Understand at last how evil and deceitful this being is who pretends to be god. I ask you: can there be anything worse than his spirit? This spirit is reflected in the faces and eyes of his servants, making them distinguishable from other people.

Thus the commands of this god continue in your scripture. There are regulations concerning burnt offerings, grain offerings, peace offerings, sin offerings, guilt offerings, drink offerings and offerings of the priests, as well as concerning fat and blood, concerning the breast offering and the shoulder offering for the priests, concerning the death penalty for those who do not keep the regulations, concerning clean and unclean animals, concerning unclean rivers, concerning the prohibition of eating blood, and so on. This god's bloodlust knows no bounds. He constantly needs blood through sacrifices. Rivers of blood must flow so that his lust is satisfied through the agonising slaughter of the victims and the stench of the burnt offerings. I tell you: you can sacrifice a sea of blood to him, but he only desires it.

His being, disfigured by his abominable spirit, cannot get hold of these life substances in order to condense himself in them, since they are not at all attuned to his spirit. Hence his great wrath and vengeance towards everything living here on earth. He can only perceive the 'sweet smell' of all the sacrifices spiritually through the noses of his priests wading in blood. What stinks to you is an exceedingly sweet smell to him. Likewise, all atrocities and evil are sacred to him. Everything consecrated to this liar, be it human, animal or field, shall not be sold or redeemed. He commands that everything consecrated and sacrificed to him by humans shall not be redeemed, but if it has life in it, it shall die.

The scripture goes on to report how, due to a lack of food, the people murmured against this god, and when he heard this, he became angry and fire came forth from him against the Hebrews, consuming part of the camp. Even Moses grumbled against his god. He said to him, 'Why are you causing grief to your servant? Why are you laying the burden of this people on me? Did I give birth to all this people, that you say to me, "Carry them in your bosom, as a nurse carries her nursing child, to the land which you swore to their fathers"?

They cry and say to me, "Give us meat to eat!" But where am I to get meat? You say that you have created everything. So now create animals for us to eat! I cannot bear the whole people if you do not fulfil your promises. So I want you to kill me, and I will not have to survive this misfortune.'

The lord replied, 'Because you have rejected the lord who is among you and have wept before him and said, "Why did we ever leave Egypt?", you shall have meat until it comes out of your nostrils and you loathe it.'

Mirjam and Aaron also grumbled against Moses and said to him, 'Did the Lord speak only to you? Did he not also speak to us?'

What words these were is wisely not recorded in scripture. In truth, Aaron had reminded Moses of the words of a good being from the beyond, who had spoken to him through Mirjam as follows:

'Give up this god of yours; he is evil and a liar and a hypocrite. You will come to ruin if you continue to follow him. The true god is all-benevolent; all peoples are equal to him. We are obliged not to steal, not to kill, but to love one another, that is, to serve one another in charity. The true god, whose spirit is truth and charity, cannot speak to us through any human mediator; but he himself will come into this world as a human being and speak to people in his spirit. Why, Moses, did you not write down the spoken words correctly and conceal them from the people?'

When the lord heard these words, he became furious and angry. Mirjam was tormented and possessed by beings from the beyond who were close to him in spirit, so that she could not eat for eight days. After that, her face was pale and her hair turned white as snow. Moses called it white leprosy. He showed Mirjam to Aaron, who was very frightened, and said to him, 'This will also happen to you if you murmur against me and our god again.' Moses showed Mirjam to the people and explained to everyone that this was god's punishment because she had grumbled against god. He said that everyone should beware of grumbling again. God would punish them much more severely. Upon hearing this, the people became fearful and allowed themselves to be intimidated. See what means this vengeful god uses to intimidate people and make them believe!

Afterwards, it is written how this god spoke again to Moses, telling him to send scouts to the land of Canaan to find out which peoples lived there, whether they were strong or weak, whether their cities were fortified, whether the soil was rich or poor, and to bring back some of the fruits of the land. When they returned, they brought fruit and told that it was a land where milk and honey truly flowed; only the peoples living there were larger and stronger than they – a race of giants, against whom the people of Israel looked like grasshoppers. Then the people grumbled again against Moses, Aaron and god. The sons of Israel said:

'Oh, if only we had died in Egypt, or perished in this wilderness, and the lord had not brought us into this land, so that we might fall by the sword and our wives and children be taken captive. Let us appoint another leader and return to Egypt.'

Then Moses and Aaron fell on their faces before the whole assembly and said, 'Do not rebel against the lord, and do not be afraid of the peoples of this land, for we can devour them like bread.' But the people cried out and wanted to stone them. Then the glory of this god appeared, and he spoke again through Aaron to Moses:

'How long will this people revile me? How long will they refuse to believe me? I will strike them with the plague and destroy them, but I will make you a prince over a great people, stronger than this one. As surely as I live, I will do to you as you have spoken in my hearing. Your corpses shall lie in the wilderness.'

So all the men who grumbled against Moses died and were struck down before the lord.

This proves to you with what threats and what force this god, speaking through his mediators, had to compel the Hebrew people to commit atrocities, and how even then they dreaded the bloodthirsty god of vengeance. Many of the people would rather have returned to Egypt to work there than carry out these raids.

Thus the scriptures report a murder among the Hebrew people, in which there were over fourteen thousand dead. Korah, who was against murder and robbery, was slain with his own by the followers of Moses. Today you call it outrage and punishment.

In this way, Satan was victorious again, and because Moses and his priests had been brave, he appointed them as officials with good incomes. Then this god gave the people a law about the red cow and the cleansing water. He explained to Moses what was to be done with the ashes of the cow he had sacrificed, so that everyone who had sinned might be purified again, and what the cleansing water was for. It says:

'Anyone who touches the corpse of a human being and is not sprinkled with this mixed water defiles the tent of the lord and shall perish in Israel, because he was not sprinkled with the water of atonement; therefore he is unclean, and his uncleanness remains upon him.'

Consider what nonsense your god decrees and demands! By sprinkling mixed water consecrated to this god, you shall become pure again. Anyone who sacrifices the red cow, together with its blood and dung, to the lord shall be unclean until evening. And anyone who touches the corpse of a human soul and is not sprinkled with the water shall perish in Israel.

So, through the mixed water and the ashes of a red cow sacrificed to this god for its sweet smell, you will be cleansed of the atrocities that your god himself commands you to commit and that you knowingly carry out. In this way, you will be rid of all the sins you have committed and can commit new sins in order to be purified again by water and ashes.

Hear how hypocritically Satan, in his boundless deceitfulness, finds words of 'sin and punishment'. Anyone who does not believe his lies and does not carry out the atrocities he commands commits a sin against him. If someone has sinned against him, he can be reconciled with him through blood and burnt offerings, or be purified again through the red cow and the water of atonement. If someone does not perform this act, they will be punished even into the fourth generation; their soul will be exterminated, that is, punished with death.

What do you superiors and rabbis say about what a bloodthirsty, vengeful and punishing liar this god of yours is, who rules over you, but whom you call holy and willingly serve?

Consider yourselves, how close you are to this spiritual spawn; how you curse like him and force your fellow human beings to accept his commands and drive them to act in his spirit under threat of punishment! The blood of tortured animals and innocent people drips from you.

Who can help you if you do not want to be helped?

It is also because of you that I, the Eternal One, came into this world as a human being in Christ to tell you the truth. You hypocrites recognise me and the effect of acting in my spirit of truth and charity, yet you do not want to hear my words because you are voluntary servants of Satan, because you want to rule over people here on earth in his spirit of lies, intimidation and punishment, whereby you can enjoy great prestige and live a good life at the expense of the poor."

Christ turned to the many Jewish listeners and said:

"You who are seduced and active in the evil spirit, recognise me and the effect of my spirit of truth and charity, then you need not fear Satan, who pretends to be god, and his servants! For I tell you: with me there is neither sin nor punishment. No one can sin

against me, the spiritually perfect being who stands before you in human form as Christ, for I do not force anyone to believe or demand any action for my sake. I allow all cognisant beings free will and complete freedom of action, and I say:

Do not believe, but recognise what is true and good or false and evil!

I, the spiritually perfect being, need neither glorification nor any sacrifices. I serve all spiritual beings and help everyone who wants to be helped to act in my spirit and live accordingly. If they do not want to be helped, they throw themselves away spiritually. I can only show mercy to them, but I cannot help them, since they themselves decide on their spiritual attitude and activity with their free will.

Now understand that in my perfection in the spirit of truth and charity, I cannot impose any compulsion on any cognisant being, and consequently I have no need of commandments and prohibitions of a law, which are precisely a compulsion and entail reward or punishment.

Only Satan and all those who act in his spirit need the law of compulsion and punishment. Only the imperfect spiritual being, striving for prestige, fame, wealth, power and honour, needs a law of compulsion and punishment in order to satisfy his morbid feelings and rule over others. The word sin applies to those who act in this spirit. Now:

What one person considers sin is sacred to another, and what one person considers sacred is considered sin by another. The law then always sides with those who wield power and wealth and punishes those who are subject to them and do not want to think and act according to their will.

Behold, you superiors and rabbis!

Because your god lies, threatens, avenges and punishes, you who are his willing servants also lie, threaten, avenge and punish! Because this liar constantly demands atrocities from you and considers them good - and declares that failure to carry them out is a sin - you hypocrites say that he is just. Furthermore, you claim that it is justice when evil is repaid with evil.

But I say: Not everyone who does evil always wants to do evil; anyone can do so through carelessness, negligence or error. On the other hand, those who command evil and punish evil with evil when it is not obeyed certainly know evil. They are and remain hypocrites when they claim that they want to do good with it.

I ask you: which of these two is better – the punished or the punisher?

To me, the spiritually perfect being and creator of the world, all sacrifices are an abomination. I need nothing from anyone that exists, because this world and the true world were created by my will and I could create everything myself. I serve and help you all so that you may come to know the truth about me and eternal life and walk the path to me in my world of peace and bliss.

I tell you: My world is not this, your world. No one, not even Satan, can sin against me – the Eternal Truth – because I do not recognise sin. He and his superiors, as his servants, can only rage against me and my spirit. You can reject and deny him, thereby harming yourselves. But that is all you can do against me and my spirit.

Remember: My perfection in spirit is eternal, and I remain eternally constant in it. The more one rages against me and the spread of my spirit, the more he rages against himself.

The murder of Mirjam and Aaron, carried out on his orders, proves where the punishment of Satan, who pretends to be an almighty god, leads.

Behold, because Mirjam, Aaron, and a large part of the people no longer wanted to participate in the murder and plundering of other peoples and wanted to move to Egypt to work there instead, like the Egyptians, and because good beings from the beyond also spoke through Mirjam and Aaron, causing even Moses to become timid before this lying god, he ordered both of them to be murdered. Mirjam was killed by Moses himself for blaspheming this god and burned at the altar of burnt offering. Aaron's death sentence was conveyed by him, as the actual mediator, himself; namely, at the time when the raid against the Canaanites took place, Aaron refused to take part in it. Then, with the help of a spiritually close otherworldly being, this god dictated the following to Moses through Aaron:

'Behold, Aaron wants to destroy my covenant. He believes in another god and dissuades the people from me. Because he does not believe in me and blasphemes me, his soul shall be destroyed and he must die. Take Aaron and his son Eleazar and lead them up Mount Hor. Remove Aaron's prescribed garment and put it on Eleazar. From now on, he will serve me as a mediator. Then kill Aaron for blasphemy.'

Moses replied that he was afraid to carry this out, as Aaron was stronger and also had good spiritual beings around him. Furthermore, many of the people were attached to him and would stone Moses for this deed. Then god said: 'You too are already wavering. Do not be afraid, for I will be there and speak through Eleazar, so that you may be sure that I am with you. Moreover, my angels will be present and will assist. Eleazar will not perceive any of this, and the people will not be able to learn anything through him either.'

And Moses did as this god had commanded. They climbed the mountain before all the people, and when they were so high up that no one could see them, a being from the other world serving Satan possessed Eleazar, and another being from the other world working in the evil spirit possessed Aaron again. Then Moses took Aaron's robe off and put it on Eleazar, and strangled Aaron, with the second being helping Eleazar. After Aaron was dead, his hair and beard were burned with sulphur. After this act, Moses showed the body to the people and explained to everyone that Aaron had died before the face of the lord because he had approached him unclean. But when the congregation saw the dead Aaron, they mourned him for thirty days.

Behold, you leaders and rabbis! Thus Moses and your fathers murdered thousands of people who were mediators, that is, instruments for spiritual communication with the beyond. If such a person was no longer useful to Satan, or if good beings from the beyond also spoke through him, he was murdered on his command. Satan was terribly afraid that through these mediators a lie would be uncovered and he would be recognised as Satan. Therefore he said:

'If a man or woman has a python or fortune-telling spirit in them, they shall be put to death; they shall be stoned, and their blood shall be upon them!'

I tell you: Aaron is now standing among you and hearing my words. He has recognised me, acts in my spirit and lives among my people. It pains him to see how you follow this god in an evil spirit, and he says to me: 'Oh, if it were possible for me to come into this world once more, I would enlighten the people about you, O true creator, and teach them in your spirit, so that they might come to where I already am. I would gladly go among these servants of Satan and speak to them. And if I could save even one, I would let myself be strangled a thousand times.'

After the murder of Aaron and Mirjam, the Hebrews' raid continued. First, the Canaanites were attacked, robbed and slain, and their cities destroyed, then it was the turn of the Amorites.

The scriptures also tell how this, your god, even spoke through a donkey. Afterwards, Moses armed himself anew, and the raid against the Midianites was launched. Here you can still read today how twelve thousand armed Hebrew robbers fell upon the Midianites and killed all the men. They took the women and children, as well as all the cattle and equipment, as booty. The cities, towns and castles were destroyed by fire. They then went to Moses with the spoils, and he was angry with the leaders and robbers. He said to them, 'Why did you let all the women and children live? Kill everything that is male, including the children, and strangle the women if they have known men in sexual intercourse. But the virgins, leave them alive for yourselves. Then purify yourselves with the cleansing water.'

When this was done, that god said to Moses that he should take from his allotted spoils, from man to cattle, and set aside for him – the lord – one soul from every five hundred people and animals, for they were the firstlings of the lord. The lord's share – this god's share – amounted to 675 sheep, 72 cattle, 61 donkeys and 32 virgins. And Moses gave these firstlings to the lord and handed them over to the priest Eleazar for sacrifice.

Just consider what an abominable spirit your scripture contains and what your fathers have done at Satan's command. You still celebrate this extremely sad event as a festival and continue to murder and sacrifice. Hundreds of thousands of people – men, women, old men and children of the Medianites – were murdered by the servants of Satan at that time, and that was far too little for your god. In addition, many animals and 32 virgins had to be slaughtered in agony.

I ask you: is there anything more evil and cruel than your god? Just imagine how such a human child feels when it is bound and has to watch as the knife cuts through its throat and it cannot help itself until the last drop of blood has disappeared from its veins. What should we call people who, as servants of their faith, are capable of such an act and commit this brutality against their fellow human beings?

You hypocrites and murderers, I tell you that even today, you leaders and rabbis still sacrifice virgins, poor people and children to Satan. You drag them secretly into your temples and sacrifice their blood and their bodies as blood and burnt offerings to your god for his sweet smell.

You murderers! The drops of blood of ten-year-old Mesa, whom you kidnapped in Syria, are not yet dry on your robes. You offered her to your god as a blood sacrifice. If it were not so sad, I could list hundreds of names of human sacrifices whom you have cruelly murdered in this way."

At these words, the high priests and rabbis began to curse, and some said to the people:

"Look, this man is raving and is a fool! He has never been in any of our temples! How can he say that we are murderers? This blasphemer should be stoned, for he is inciting the people against us. No one knows a girl named Mesa! He is telling lies to accuse us before the Romans!"

Christ replied to them:

"The Romans know and are aware that you kidnap people; unfortunately, it is very difficult for them to catch you in the act.

But you cannot bear the truth. So that everyone may see and hear that you are liars and murderers, I will now, before your very eyes, bring little Mesa back to earthly life. Watch as I first create little Mesa's skirt through my will. Then I will resurrect her bloodied body, just as you laid it on the altar of burnt offerings, and make it habitable for her spirit and her being."

As Christ spoke these last words, Mesa's skirt lay on the ground before him. James the Elder picked it up and showed it to the people; it was half soaked in blood.

When the high priests and rabbis saw it, they wanted to leave, but they could not because the people, numbering thirty thousand, stood close together in a circle around Christ. Christ said to James:

"Lay the skirt here on the ground and spread it out!"

When this was done, the bloodied body of Mesa immediately lay on it. His throat had been cut to the bone, and his hands and feet were bound with ropes. The assembled people began to scream in horror. The high priests and rabbis covered their faces at the sight of the resurrected corpse.

Christ raised his hand and said:

"Mesa, I want you to come to me!"

At that moment, everyone saw the body begin to twitch and struggle for life. The ropes fell from her hands and feet, then her head rose and those present saw the wound around her neck close. Her eyes opened, a short whimper sounded, and the girl Mesa stood up. Mesa looked around in amazement and put on her skirt, which had been cleansed of blood. When she suddenly recognised some high priests and rabbis in the crowd, she began to scream and cry in fear and sought protection from Christ. Christ took Mesa in his arms, sat her on his knees, calmed her down and said to her:

"Mesa, tell us why you are so afraid!"

The girl threw her arms around Christ's neck and asked him if she could stay with him, concluding with the words:

"When I am with you, I fear no one!"

Then she began to quietly explain why she was afraid and what had happened to her. In simple, childlike words, she described:

"Two men came up to me, took me by the hands and led me away. They said they would show me beautiful things and give me many gifts. So we walked a long way to this city. Here I was led to a woman; from there, a man later picked me up and took me to another house. There were men gathered there wearing beautiful clothes; two of them took me by the hand and led me into a room where I smelled blood. They tied my hands and feet and laid me on a large wooden stake. Then I saw them slide a large bowl under my head. One held my hands, another held my head, and a third had a large knife in his hand. They all began to sing, and I felt the one with the knife cut my throat. I felt that I was going to die, but I did not die, for immediately afterwards two beautiful maidens were with me, who took care of me and led me to you. You were more beautiful than all the others, and I heard you call out, 'Mesa, I want you to come to me!' Then I woke up and got dressed, and suddenly I saw the men who had been around me before and cut my throat."

Mesa pointed her finger at the high priests and the rabbi; then she covered her face with Christ's cloak and began to weep again.

Christ comforted her with the words:

"Fear no more. You will remain with me and my people until your parents come and take you away. They will rejoice greatly with you!"

James took Mesa to him and gave her bread and some fruit to eat.

The assembled people shouted with excitement and made preparations to stone the murderers. Christ called on the agitated crowd to remain calm and said:

"Let these liars, murderers and servants of Satan go. Calm down and forgive them. Do not repay evil with evil, but pity these people who have sunk so low in spirit. What they create for themselves, they will take with them into the afterlife, and what they sow now, they will reap then."

Then Syrian merchants from further back pressed forward to Christ and said to him:

"We heard you teach for four days and now we have seen and experienced what has happened to this child. We ask you to tell us from which place in Syria the girl was abducted?"

"The girl is from the city of Thamat. Her father is a master carpenter named Phena. He belongs to the Essenes community there. Do not worry, for I tell you that her father will receive news today of where his child is. But it is good if you go to the father of this child and convince yourselves of my words."

Christ turned back to the assembled crowd and said:

"We must go home now, for the time is late. Therefore, go in peace and take my words to heart:

Never repay evil with evil! Peace be with you!"

The slaughter of the girl Mesa had taken place at a side altar in the temple of Salo. At the time of Christ, human sacrifices had become less common. In the temple itself, smaller animals such as sheep, calves or pigeons were slaughtered, while larger animals were slaughtered in the temple courtyard. All animals had to be flawless in appearance and impeccable in stature. In front of the main altar was a large, square stone that served as an offering box. If there was a shortage of animal sacrifices, showbread and oil were offered instead. Behind the altar, separated by a curtain, were the sanctuary, the Ark of the Covenant with the writings of the law, and valuable altar implements. Only high priests and rabbis were allowed to enter.

Services were held every morning between nine and ten o'clock. Psalms were sung during the service and the sacrifice. Only the privileged, the rich and those bringing sacrifices were allowed to enter the temple, and in any case only those who were circumcised.

Further explanations by Christ concerning the Jewish Scriptures

A young listener named John Burger, whose father was chamberlain to the procurator Pilate, took the little Mesa under his wing and brought her to Pilate's house to meet his parents. Mesa was lovingly welcomed by them and then introduced to Pilate's wife, Claudia, who took the girl into her care.

Claudia suffered from an incurable ailment; she was paralysed in both feet. She had

often heard from John about the teachings and healings of Christ. This time, she finally made the decision to ask Christ himself to heal her.

Pilate was very reluctant to let his wife Claudia go to Christ. He said to her:

"Now you too are crazy about this miracle worker!"

After much pleading, however, he agreed and remarked:

"One hears many things about the miracle worker, even that he supposedly raises the dead. If he really heals you, then you don't need to save your money; otherwise, be careful and only pay once you are healed, but not before!"

John explained to Pilate that Christ did not accept money and helped everyone solely out of love for his neighbour. He always said, "If you have something to spare, give it to those who have less than you."

Pilate laughed at John's words and went to his officers, shaking his head.

The next day, at the third hour, Claudia had four servants carry her on a sedan chair to Christ. John had to go with them. As they passed through Herod's Gate, the gate guards stood in line. Since the large gathering place was full of people standing close together, some spear throwers went ahead to clear a path for Claudia.

The servants set down the sedan chair about ten steps in front of Christ, who was already speaking to the crowd, and greeted him according to Roman custom. Christ returned the greeting.

Pilate had sent two of his confidants with him so that he could receive immediate reports from them. Since the hill was quite steep and the sedan chair with Claudia could not stand upright, two servants had to support it from behind.

Christ interrupted his speech after a short time and went to Claudia. She now wanted to present her request to Christ. But she was so overcome with inner excitement that she could not utter a word. She was so moved by the sight of Christ that she could not speak. Then Christ said to her:

"Claudia, I know everything! I want you to get up and be healthy!"

Claudia stood up and was healed. She began to sob with joy, knelt down and said:

"My Lord, I thank you!

May all the good gods protect you, so that the evil ones cannot harm you!"

She handed Christ a bag full of gold and silver coins. Then she said to him:

"Take this as your reward for now. I have spent twenty times as much so far, and no one could heal me."

Christ lifted Claudia up and replied:

"Claudia, the time is not far off when you will recognise me, because it is not difficult for you to distinguish good from evil. I reject the money.

I have not come to gather goods here on earth. I have come to tell people the truth, so that they may recognise me as the creator of the universe and the manifestation of my perfection in spirit, and not walk in darkness. Keep the money and give it to Pilate; let him give it to the poor.

Tell him:

"The least that one gives to another, he gives to me, because he acts in my spirit of

charity. For he who gives has joy in it, as does he who receives, and so do I, when it is done in charity."

When the bag was returned, several silver coins had fallen to the ground. Some of the elders and rabbis who were standing nearby picked them up and held them in their hands. Turning to them, Christ said:

"I see that you want to question me about money and its purpose in order to bring charges against me.

I say to you: Money is an earthly institution and is intended to serve as a means of exchange for labour and goods among you. Money was already used by peoples more than millions of years ago. For them, money was a blessing, for these peoples lived in my spirit of truth and charity because they served one another with it. The money was not made of shiny metal, but consisted only of thin wooden discs on which the value was burned. The money of that time did not make anyone rich, because one served the other and no one collected treasures for himself. Only when people came into this world who were more active in the spirit of lies, self-love and greed was money used more in the opposite spirit, that is, in the spirit of Satan.

See what money means to you today! Just as Satan, your god, bargains and trades with gold in your scriptures, so do you.

And what value do you, his servants, attach to gold?

Money is the most important and highest thing for you, because what you cannot achieve with cunning and violence, you accomplish with money. But money makes you slaves. Just consider the envy that money causes among you, how much blood is on your money, and how much harm you cause with money. With money, you serve only Satan, who blinds and rules all of humanity with it.

Look at a coin and tell me what image and inscription are on it?"

Some scribes cried out, "The emperor's!"

Christ answered them,

"So, the leader of your empire! The money belongs to the empire and all its inhabitants. It should therefore be used to compensate each other for work performed and goods provided, as well as to cover the empire's necessary expenses.

You Jewish leaders — you hypocrites — want to test me to see if it is permissible to pay interest to the emperor?

I ask you: Is it permissible for you to demand interest of a tenth from your people? In addition, you burden your people with the redemption of the firstborn sons and cattle. In this way, you accumulate money and take it away from the people. You suck the people dry by using the money you have accumulated to engage in even greater usury.

What do you do with the interest? Paying interest to the emperor, who has to cover all the expenses of the empire, pains you greatly. But you yourselves are insatiable when it comes to taking!

Just look at yourselves, what hypocrites, robbers and murderers you are! A people whom you call godless and heathen, but who are a thousand times better than you, had to come to put a stop to your violent deeds. Your people cannot live together without foreign power. They cheat each other; everyone wants more and almost no one wants to work

honestly. Therefore, I say to you:

You will pay interest to the emperor as long as he needs legions to put a stop to your vile and abominable deeds. If you do not act in my spirit of truth and charity, you will never achieve peace!"

Claudia listened attentively to Christ's words and remained with him until evening. Immediately after her healing, she had sent her servants home with the sedan chair and instructed them to report everything that had happened to Pilate.

Christ now sat down on a stone on the hill and began to explain the scriptures of the Jews further:

"Thus the scriptures tell of further robbery and murder by the Hebrews, and how this god, under threat of severe punishment, decreed new commandments. His chosen people were to serve him alone in humility, glorify him continually, fear him, and offer many blood and burnt sacrifices with show bread, wine and incense to his sweet smell. This god said of himself that he was a fire-eating and zealous god; his chosen people should keep his commandments so that they might live, prosper and have their days prolonged in the stolen land.

See how this god is careful not to say anything about eternal life, lest you remember it and begin to think more deeply. Instead, he promises his chosen people cities they did not build, houses full of every kind of wealth they did not erect, wells they did not dig, olive groves and vineyards they did not plant, that they may eat and be satisfied.

He says to his servants: 'You are a holy people and a peculiar people among all the peoples on earth. You will devour all the peoples that the lord your god will give you. Do not spare them. Do not be afraid of them, for the lord your god is in your midst, a great and awesome god; he will gradually destroy these nations before your eyes, one after another. You shall detest other gods as unclean, and they shall be an abomination to you, for they are cursed. Beware lest your heart be seduced and you turn away from the lord and follow foreign gods and worship them, and the lord becomes angry and closes the heavens so that no rain comes and you quickly perish. For if you keep the commandments that I command you and obey them, loving the lord your god and walking in all his ways and cleaving to him, the lord will destroy all these nations before you, and you will dispossess those who are greater and stronger than you. Every place that your foot treads upon shall be yours; no one shall be able to stand against you. The lord your god will spread fear and terror of you throughout the land you are entering.'

I ask you, leaders and rabbis: What does the spirit of Satan look like in you when you call such a vengeful and bloodthirsty spirit of lies the spirit of your god? Is there anything worse than this god of yours? See how he blesses you and curses you at the same time, how he has laughter and tears in one sack. With his right hand this liar blesses you, and with his left hand he makes a fist and curses you. Yet he is terrified of fortune tellers, sorcerers, dream interpreters and those who consult the dead.

He says: 'If a prophet arises among you, or one who claims to have had a dream, predicts a sign or a miracle, and what he says comes to pass, and he says to you, "you shall not serve me, but another god," you shall not listen to the words of that prophet, for I am testing you to see if you love me. But that prophet shall be put to death; your hand shall be first against him. The nations whose land you are to possess listen to diviners and fortune-tellers, but you are taught differently by the lord your god.'

See how this god of lies takes precautions here so as not to be recognised. He says to Moses:

'The Lord your god will raise up for you a prophet from among your own people; you shall listen to him. I will raise up for them a prophet like you from among their brothers, and I will put my words in his mouth, and he will tell them everything I command him. Anyone who will not listen to his words, which he will speak in my name, I will take vengeance on.'

After that, all mediators who do not prophesy in the spirit of vengeance, as Moses did, shall be put to death. In this way, Satan forces you to believe blindly in him alone and forbids you to seek the truth and distinguish it from falsehood. But that is not enough. This, your god, creates other laws as well.

Among other things, it says: 'When you go out to fight your enemy, beware of all evil. If any of you have been defiled in a dream at night, go outside the camp and do not return until you have washed yourself with water in the evening, and after sunset you may return to the camp. You shall have a place outside the camp where you may go to relieve yourself, and you shall carry a shovel in your belt, and when you have sat down, you shall dig around and cover with earth what you have relieved yourself of, for the Lord your god walks in the midst of the camp to deliver you and to deliver your enemies into your hand. Therefore your camp shall be holy, so that he may not see anything indecent among you and turn away from you.

So, plundering and murder are holy to your god. If anyone defiles himself in a dream, he is unclean until he has washed himself. Necessities must not be performed in the camp, and the refuse must be covered with a shovel of earth. See, the liar takes care of that. But you can learn this from many animals and do not need a god for it.

You leaders and rabbis, listen! Your god finds bodily waste too smelly, but the stench of your burnt offerings is an over-sweet smell to him. I tell you:

It would be good for you if you could drive away your god, Satan, with bodily waste. It is indeed the duty of man to cleanse his body so that vermin do not settle there and you remain healthy. But you neglect this so much and seek to hide the dirt with beautiful clothes. Your abominable spirit feels comfortable with this. But if you do not want to be servants of Satan, then cleanse yourselves in spirit, for only the spirit builds and shapes the body. Your abominable spirit, in which you engage, is expressed through your body, which makes you so different from other people.

Purification in spirit only occurs when everyone strives with their will to free themselves from lies and malice. It is not the food that a person puts in their mouth and eats, which passes through their stomach and intestines and is excreted again, that defiles their body, but the spirit that speaks from their mouth or an action that is performed by them in this spirit, such as lying, hypocrisy, cursing others, hating them, deceiving them, robbing them and murdering them. This alone defiles the spirit of man and is then transferred to his body in form and expression.

Behold, you rulers and rabbis! Just as you seek to conceal your impure spirit with words of hypocrisy, so you also conceal your impure body with clothes hung with gold, so that people will believe you blindly and be obedient."

Turning to the people, Christ said:

"Take note! Where there is faith, there is ignorance; where there is ignorance, there is falsehood; where there is falsehood, there is malice; where there is malice, there is discord; where there is discord, there is hell; and where there is hell, there is Satan!

I tell you: recognise the truth and do not believe! The truth cannot be believed, but

must be recognised. In this recognition alone lies true cognition. Only where this is, does true charity exist. Where charity dwells, there is peace, and where there is peace, there am I, the spiritually perfect spirit being, the Eternal One, who stands before you in Christ. Only the evil one in spirit – Satan and his servants – needs faith, covenants, vows, oaths and pledges to ensnare you. Let your speech be: yes or no! Anything beyond that is hypocrisy and lies!

Hear what curses this sad god – even before Moses dies – devises and leaves behind in scripture. There is hardly anything that has not been cursed by this spiritual spawn. Plague, poverty, locusts, ulcers, warts, scabies, madness, blindness, frenzy, cold, heat, drought, poisonous air, crop blight, hunger, snakes, nakedness, distress, burning, rottenness of the hip, swelling of the body so that it bursts, eating of the fruit of the womb, and much more—this god threatens you with all these things if you do not keep his commanded commandments.

Then Joshua takes Moses' place. This worthy successor to Moses continues to lie to and deceive the people. On the orders of your god, the raids of his chosen people continue for centuries, with thirty-one peoples being completely or almost completely exterminated, robbed and their leaders killed. Consider how much blood is on the hands of your fathers, how many virgins of these peoples were raped and forced into slavery by your fathers. It was only through intermarriage with the women of these peoples with lighter skin that your fathers lost the black colour of their skin and thus created the people that you Jews are today.

Hear this, you leaders and rabbis! Only in this way was your origin concealed. The fairy tales of paradise, of Adam and Eve, Noah and the Tower of Babel in your scriptures were created precisely so that your true origin would not be recognised and your tribe would be considered the first humans. Just like Satan, you too do not want your origins and race to be discovered. However, enough remnants of earlier peoples have survived to this day to bear witness to their former existence.

All these peoples were Essenes, and their remains have remained so to this day. Even then, they were very close to the truth about me and eternal life, and preferred death to turning away from the truth, recognising your vengeful god and being circumcised. They were aware that your god is Satan and that you Jews are his servants.

Look around you and you will see how many Essenes there are among you who hear my words. They are and remain witnesses to the truth about me. I came to them as a human being; they recognised me and welcomed me with joy. Through them, my coming and my name will be preserved, and despite all your falsification and mutilation of my spirit, the truth will be given to people again, as I am giving it to you now. Then Satan, like me – the spiritually perfect spirit being – will be fully recognised.

At that time, people will have much tribulation. The activities of your descendants and those who serve your god in my name will turn this world into a hell in which people will no longer want to live. They will recognise the servants of Satan and the lies they are commanded to believe, and they will reject them without fear of the god of vengeance. They will be horrified by the activities of this spirit, and many will say:

'Is the god we are commanded to believe in only there to protect robbers, usurers and exploiters, so that they can exploit and rob us poor people?'

They will then cry out for justice and strive once more to recognise me, the Eternal Truth. Thus, my spirit will be given back to them in the scriptures, exactly as I speak it to you, and they will accept it. The many leaders and priests of your god will also have to

reach for it, as they will no longer be able to continue in their abominable spirit.

The scriptures also tell how the stolen lands were divided among the Jews and what raids your fathers carried out against neighbouring peoples. Then there is the story of Samuel and Saul, two worthy servants of your god, who were succeeded by an even greater spiritual offspring, King David. He became King Saul's son-in-law because he brought him a gift of two hundred *foreskins* of slain Philistines. His reign was filled with strife, fornication, raids and murders. He had the inhabitants of entire cities led out and cut up alive with knives and saws or run over with iron chariots. Even on his deathbed, this thousand-fold murderer made his son Solomon swear to carry out the atrocities ordered by your god – Satan. The last words of David, whom you now hold up as a role model and venerate as a saint, were:

'You, Solomon, are a wise man and know what you must do. Act according to your wisdom and do not let Joab's grey hair descend in peace into the grave. Nor let Semei, the son of Gera, go unpunished, but bring his grey hair down into the grave with blood.'

With this curse, David died. And I tell you, he went straight to his god, Satan, and continues to rage, just like you, in the abominable spirit of lies and wickedness. But you leaders and rabbis consider the mass murderer David to be a great king and saint, and many of you are even proud to be descended from the lineage of this servant of Satan.

Solomon, a docile and obedient son of David, brought into the pit all those whom David had not been able to murder. According to the scriptures, Solomon was a king of wisdom and glory. All the kingdoms from the river of the Philistines to the border of Egypt belonged to him; and envoys brought him gifts and served him all the days of his life. Solomon had 700 wives as queens and 300 concubines. His daily food was thirty cors of fine flour and sixty cors of other flour, ten fat oxen, twenty pasture oxen, a hundred rams, not counting the game, the buffalo and the fattened birds.

To you, superiors and rabbis, Solomon was thus a model of a life of luxury. His lust and desire were not far behind those of your god. He ensured that his god, according to his plan, received a worthy house full of gold, silver, tableware and altar furnishings for slaughtering and sacrificing animals for his sweet smell. Thus spoke Solomon the Wise at the dedication of this temple:

'Lord, god of Israel! There is no god like you in heaven above or on earth below!' But immediately afterwards he said, among other things: 'So that all the peoples of the earth may know that he is the lord and god and there is no other besides him.'

The scriptures report how 22,000 cattle and 120,000 sheep were sacrificed at the dedication of the temple.

Think about the rivers of blood that flowed and the stench that the many burnt offerings produced as a sweet smell to your god.

Scripture also recounts how Solomon surpassed David, the psalmist, as a poet. Read the song of Solomon, which he composed for his favourite wives. I will not repeat the words that this libertine used to express his morbid feelings. They bear witness to the spirit in which the wise Solomon acted.

The subsequent kings and prophets of your people lived and worked in the same abominable spirit. All of them had Satan as their god and were through and through murderers, robbers, liars and hypocrites. The holy men whom you, your leaders and rabbis, presented as prophets of god, communicated with the beyond and used mediators through whom Satan, with the help of his close associates in the beyond, could speak in his

spirit and demand ever new blood sacrifices and atrocities. Only in this way was it possible to prevail over you Jews and make you submissive and faithful to him.

I can only tell you that Satan knows his servants on earth well. He also knows that in communication with the beyond, it is not the medium alone who is considered as an instrument, but always the one who, as the recipient, uses the medium as a speaking instrument for the transmission. For it is this person who actually communicates with the beings of the beyond, whereby he considers the spirit being that manifests itself to be true and good or untrue and evil, and must decide for one or the other. Once Satan knows who he is dealing with, he already knows how he can influence that person in order to make him serve him. He then speaks to him and flatters him in accordance with that person's way of thinking and feeling. In this way, he also uses words of truth, such as love, mercy and justice. Once he has softened the feelings of his listeners, he has usually already won them over.

His lies are placed before and after the words of truth, and a pious, god-fearing meaning is added, so that alongside love, hatred appears, and alongside mercy and justice, punishment, revenge and retribution. Once people have reached the point where they believe all his words, he comes with the sacrifice that is his main desire. The believers then compete in glorifying and worshipping his being. They become fanatics in their faith and tireless in their sacrifice to his inscrutable, mysterious spirit of lies and malice, until they reach the same point as you and become servants of that being who acts in an abominable spirit.

I tell you, you superintendents and rabbis, that your scriptures, which you hold to be holy, are documents of Satan, for they are written in his spirit and will serve as cognition for the coming generations of mankind. Through them, it will be easy for them to fully recognise your god of vengeance and lies and that which is written in his spirit. Behold, this liar himself has brought forth these writings, through which he will be easily recognised for what he truly is.

You hypocrites know full well that the being who presents himself in your scriptures as the almighty god is Satan himself. But because you are his superiors and, like him, rule over people, exploit them through cunning and deceit, and thus lead a prestigious life of luxury, you gladly follow him and consider him god. You travel around the world and strive to win people over with money and promises to act in his spirit, so that they too, like you, become his servants. For the more there are, the more income and prestige you will receive in return.

Hear: I, the being who is perfect from eternity and greatest in spirit, have no need of commandments and prohibitions, neither in the true world nor here in this world nor in the worlds of the hereafter. I do not say: You must! You shall! You may or you may not! My spirit is truth and charity! This spirit tolerates no commandments and prohibitions, no hypocrisy, no faith, no ceremony and adulation, no coercion, no humility, no fear!

My spirit is the 'light' that shines everywhere. Its rays reach every being capable of cognition, even in the greatest 'darkness'. All that is needed is to follow the light and not create darkness. It will surely reach me and recognise me. Admittedly, this path here on earth is full of thorns and stones, which Satan and you, his servants, create. In doing so, you create such great 'spiritual darkness' that many people are driven to despair, so that darkness slowly becomes a habit for them. You are the ones who build a high wall for Satan, over which people can no longer see.

You superiors and rabbis forbid people to look over this wall so that they do not see the abyss behind it and do not recognise who is the originator of all evil and how you, his

servants, deceive people. It is through you that this world is turned into hell. You false guides lead people only along the wall, because you yourselves do not want to look over into the abyss, because you yourselves are horrified by it. The wall represents earthly death. You know that there is life after death, but you work tirelessly to prevent people from seeing over the wall, so that they will not hear about eternal life; you teach them about death and the grave and that life ends with death. Each of you says to yourselves: just enjoy life as much as you can at the expense of others. In doing so, you hypocrites threaten all those who do not want to engage in your abominable spirit with death, which you yourselves fear so desperately.

I ask you: can earthly death really be so terrible if, according to your teaching, there is no life after death?

You cannot deny that you have cultivated spiritual communication with the beyond through mediators and have convinced yourselves that there is life after earthly death. Precisely because you know this, you are so terribly afraid of dying.

I tell you, those poor souls whom you are now seducing and placing stones and thorns in the path of, over which they often stumble and suffer gaping wounds from the poisonous thorns, will one day see the abyss and the darkness and recognise Satan and you, his servants. They will follow the 'ray of light of my spirit' and follow me on an ever purer path, which will no longer be mysterious and 'dark'. The time is coming when you liars will no longer be able to place stones and thorns in their path. If they stumble over their own obstacles, they will get up again and continue on the path to the light without being tormented by the stones and thorns.

You willing servants of Satan will continue to walk on your dark paths, which you yourselves have covered with stones and thorns. Those whom you have led astray from the faith but who are striving once more towards the truth will see you and take pity on you. Out of charity they will endeavour to help you and to shine in my spirit – which will also be theirs – if you can still bear the light and are willing to let them help you.

Hear: whoever recognises my spirit in its effect and acts in it is free and walks 'in the light'. On the other hand, everyone who only believes and does not recognise walks in the 'darkness of lies and wickedness' and is thus close to Satan in spirit. All spirit beings capable of cognition are given enough so that everyone can recognise what is true and good or what is untrue and evil. But everyone must decide for themselves where they want to spend their eternal life; whether with me in my world of truth and charity, where there is light, peace and bliss, or in the realm of the deceitful, evil spirit, Satan, where there is self-love, lust for power, violence, retribution, strife, despair and therefore darkness."

With the words "Peace be with you!" Christ ended his speech. He called the sick people present to him and healed them all by his will. Then he walked back to Bethany with his disciples.

Claudia had joyfully accepted Christ's words and thanked him once again for the healing. Together with John, she went home. Pilate, his officers and friends were already waiting impatiently for Claudia.

When Claudia entered the porch of the house, Pilate went to meet her, embraced her and said to her:

"I can't believe my eyes! All good gods! Are you, Claudia, really healthy?"

Tears came to the eyes of the harsh governor and soldier; he began to sob and could no longer speak. Then he grabbed a statue standing in the vestibule – it was the goddess of

wisdom – and smashed it on the floor. Only now was he able to cry out:

"What is the wisdom of men and all the gods we worship compared to the spirit of this miracle man!"

Claudia calmed him down and told everyone what she had seen and heard. She handed Pilate the bag of money and explained to him that Christ had not taken any money and had said, "Whoever gives something to another in charity also gives it to him, Christ."

Pilate took the bag of money and remarked that he had never met anyone who had not taken money.

Pilate thought about Christ's words and then said:

"I will give the money to those in need, as the miracle worker said; I will also add some of my own money. We will hold a celebration to mark your healing, to which we will invite the miracle worker."

The next day, Claudia went back to Christ with John and her servants and continued to listen to his explanations.

Christ continued his explanations of the scriptures and concluded his speech to the leaders and rabbis by saying:

"Just as your fathers in the scriptures could not purify Satan and his deceitful, vengeful, murderous spirit through piety, adulation, prayers, sayings and psalms, so you will never succeed in concealing the lies of these scriptures so that they are not recognised. You cannot make Satan, who curses and thirsts for blood and burnt offerings, as he reveals himself in the scriptures, into an all-benevolent god, even if you try for eternity. His spirit is and remains the lowest and most abominable thing that can be conceived in terms of falsehood and malice."

Christ now addressed the crowd and said:

"You have mustered the will to listen to my words for days on end. Now summon up the courage and no longer believe the liars, but recognise what is true and good, or what is false and evil!

See how poor this god of lies and vengeance in the Jewish scriptures is! He is only the god of those people and rules only over those who believe his lies and do not want to recognise the truth, or those who are hypocrites and willingly serve him.

Remember: whoever has recognised Satan and his lies and turns to my spirit of truth and charity need not fear him.

You who are of the Jewish people, seek to overcome the god of your scriptures, Satan, and then you will be true Israelites! Strive to recognise yourselves, and then it will be easy for you to recognise everything else, including me, the spiritually perfect being, the Eternal One, who speaks to you in human form as Christ.

Practise being true and serve one another in charity, as I serve all. Only in this way can you have peace within yourselves and then rejoice in universal peace.

I take my leave of you and you will not see me for some time. But I will come to Jerusalem again. Even though you cannot see me, I am nevertheless present in spirit with everyone who seeks me and acts in my name. Do not fear the threats of Satan, for he can only harm you physically in the earthly realm through his servants. He cannot harm your spirit, which is enclosed in eternity and will live eternally in consciousness, unless you allow him to. After the death of the earthly body, the spirit being, together with the

smallest spirit beings eternally assigned to it, becomes free and enters the world of the creative spirit to which its nature is attuned and which it creates for itself.

After earthly death, there is no judgement, no punishment, no retribution, but also no reward. What each person has spiritually acquired and created in earthly life, he takes with him into the hereafter and continues to create with it among his peers. Every human being is a being capable of cognition and, as such, is obliged for himself and in the interest of his own life to distinguish truth from falsehood, thereby recognising true life. His will decides where and in what spirit he intends to live.

I, in my perfection in the spirit of truth and charity, do not coerce anyone, but I help everyone who wants to be helped in my spirit.

My peace be with you!"

Then the supreme leader of the Roman legions, Aquarius, approached Christ, greeted him according to Roman custom, and said that he had come on behalf of the governor to convey his greetings. He then said:

"Pilate sends word that he invites you to the feast he is holding at his house on the occasion of Claudia's miraculous healing."

Christ returned the greeting and said to him:

"Convey my greeting of peace to Pilate and tell him that he need not give a feast for my sake. I have not come to celebrate earthly feasts. My coming is more than a feast for many. I have no need of thanks and honour. Try to make it clear to him that he already honours me and my spirit by allowing me to teach unhindered. In doing so, he brings more honour to himself for eternity, and with him his people, who are not against my spirit of truth. I will tell the governor that the least he gives to the poor, he gives to me. Let him not misunderstand my words or interpret them badly. I will come to his house when the time is right. As a sign and testimony of my peace, I will heal your missing ear, Aquarilus, which your own brother cut off twenty-five years ago through carelessness.

At that very moment, Aquarilus had his ear back. He reached for it with his hand and cried out:

"Truly, you not only have good gods around you, you yourself are a god! I thank you!"

Aquarilus went and reported everything to Pilate. Pilate thought about Christ's words and then said:

"If it is enough for the miracle worker to be allowed to teach publicly without hindrance, I will issue him a permit for the whole empire. Since he himself does not want to be honoured, we will organise a feast for the poor, which will take place the day after tomorrow."

Pilate designated the festival grounds in the city as the venue for the feast and at the same time ordered that music should embellish it and that the usual games should be organised for entertainment. All the elderly invalids and poor were invited. All those who attended were first entertained and then given gifts.

On this feast day, Christ taught in Bethany among the Essenes. Towards evening, he went with his disciples to Jerusalem. One hundred and fifty-two invalids and seven hundred and fourteen poor people had gathered for the feast. The festival grounds were decorated with flags, and the tables were lavishly covered with food and drink. Following

the governor's call, the rich had given much, including clothing for the poor. The entire city council, Pilate, his friends, and all the officers were present.

At the ninth hour, the trumpeters of the legions opened the feast with the Pilate March. Then began the spear throwing, which was an essential part of every feast; besides, it gave Pilate great pleasure, as he always took part in it himself.

Meanwhile, servants had placed the gifts and five pieces of silver coins on the tables for each of the disabled and poor people. Claudia herself led the guests to the table with the servants and presented them with the gifts.

Pilate then gave a short speech. He said:

"Today we are truly celebrating a festival of joy and contentment in Jerusalem. I now see how wonderful it is to give gifts to the poor. Never in my life have I felt such great joy as I do today.

The miracle worker Christ is right when he says that it brings joy to give gifts to those in need. It is through him, because he healed my dear wife Claudia, that today's feast has come about.

I now understand his words about charity, which are:

'Above all, always give to those who have less than you and not to those who already have enough of their own!'

For the poorer the recipient is, the more joy he has, because even the smallest thing brings him joy. So I will increase your pay by one silver coin, you old soldiers. For you have been brave and deserve it. From now on, a feast for the poor will be held on this day every year."

After these words, Pilate raised a toast to the emperor, which was joined in by all those present.

Afterwards, an invalid stepped before Pilate and thanked him on behalf of everyone for the gift. He said:

"You are a tough soldier and a strict but fair judge. Yet you are so good to us poor old soldiers. We thank you and all the gods. May they keep you as our governor for a long time to come!"

He and the recipients of the gifts now raised a toast to Pilate. Afterwards, the brass band struck up the song "The heroes who are with the good gods".

Immediately afterwards, the assembled guests heard cheers and cries of welcome from afar. A confidant came to Pilate and told him that Christ the miracle worker had just arrived with his own.

Pilate immediately made room and went to meet Christ amid the cheers of the guests. He greeted him with the Roman salute and welcomed him warmly on behalf of all those present.

Christ raised his hand and said:

"My peace be with you all!"

Christ and his own were led to a table where they took their seats and were then served. Claudia sat down next to Mary and openly expressed her joy at her appearance.

Pilate asked Christ if he could be of service to him. Christ replied:

"I have not come for the hospitality. I have come only because there is peace among you all today. I too want to give something to those who are crippled or sick, something that no one but I can give them.

I will heal all who are infirm or otherwise ill. Let them all come to me!"

One hundred and fifty-two sick and crippled people came, who were missing either a hand, a foot, one or both eyes, and stood before Christ.

Then Christ said to them:

"See my will in its effect! I want you all to be healthy and have healthy limbs!"

At that moment, they were all healed. The healed looked at each other in amazement; everyone had their normal limbs and the blind could see.

Christ continued: "Today you see how beautiful it is and what joy you have when there is peace among all. This is only possible when all regard each other as brothers and sisters and serve one another in a spirit of truth and charity.

Only when the greater in spirit helps the lesser in spirit, and when the one who has more gives to the one who has too little, can all share in peace.

I tell you: Peace does not come from outside! Only when everyone carries peace within themselves can they give it back to the outside world.

Behold, much possession does not bring peace! However, if the possessor gives of it to his neighbour, he himself will rejoice in it.

Everyone who needs help is your neighbour. Do not condemn those who are smaller in spirit. If one is greater in spirit, let him serve the smaller in spirit all the more; conversely, let the smaller in spirit serve the greater in spirit. Let those who are greater in spirit never try to measure those who are lesser in spirit by their own standards.

Just as you would not give stones to one of your relatives who asks you for bread, so should your behaviour towards your neighbour be. Whatever anyone wants from his neighbour, let him give or do to the other.

A good tree bears good fruit, and a good work of charity brings charity and peace in return. He who sows evil cannot reap good. Just as a tree is known by its fruit, so a person can be known by his words and deeds. Therefore, practise truthfulness and charity. Only in this way will you walk the right path of life. It will lead you to me, the source of peace and bliss."

Christ's words moved Pilate and most of the guests to tears. Pilate wanted to thank Christ, but could not utter a word. Christ then took his leave of everyone and said in conclusion:

"So keep my words and practise charity. My peace be with you!"

Then a soldier with tears in his eyes approached Christ and said to him:

"You good miracle worker! I heard your words and saw your miracles. I have a great request to make of you. My captain, Vitelus of the 24th Legion, fell from his horse four days ago. He broke his hand and foot and is now dying. He was always a good comrade to us soldiers. You have all the good gods with you, or you are one of them yourself. So I beg you, have mercy on him and heal him."

An officer wanted to send the soldier away and made it clear to him that he should not bother Christ any further.

But Christ said:

"Do not deny anyone the way to me if he wants to come to me to bear witness, for I serve all people and have come for all!"

He replied to the soldier:

"Behold, because you recognise my words of truth and my works of charity as good, and your desire is charity, I will fulfil your wish. Go now to your captain; he is healed and is already on his way here. You will meet him on the way!"

Then Christ left the festival grounds with his own, amid the cheers of the festival guests. Pilate could not control his tears of joy; he was ashamed that he, a soldier, could not control himself.

Pilate then ordered the feast to end. The many guests discussed among themselves the miraculous healing of the sick and asked the recovered what they had felt and whether they felt well. Then the centurion Vitelus arrived and joyfully recounted what had happened to him. He said, "A miracle has happened to me! I am healthy again! As I lay in bed in great pain, I suddenly saw Christ, the miracle worker, standing before me. He said to me, 'Vitelus, get up, you are healthy! Go to the festival grounds in the city, you are expected there.' I got up and was healed. When my wife and children saw this, they were afraid; they could not believe what had happened to me. Only when they saw that I was getting dressed and was truly healed did they throw their arms around me and weep with joy."

Pilate explained Vitelus' healing to him and told him what had happened in the festival grounds and that many other guests had also been healed by Christ.

Then the Roman scholar Resotus asked Pilate for permission to speak and addressed the crowd with the following words:

"Hear what I have to say to you! This miracle worker Christ truly has all the good gods around him, or is himself one of them, and the others help him; for alone he cannot possibly accomplish what we have just experienced and seen with our own eyes. I heard him speak for several days. He dissected the Jewish scriptures and called the spirit of their god evil and abominable.

We Romans consider it right because we also recognise and say that the Jews are false and evil and have the chief of the evil gods as their god. They want nothing to do with the good gods. I heard what words this miracle worker spoke to the Jewish leaders and how he told them that we Romans, whom they call godless and heathen, are a hundred times better than they are, because we can distinguish good from evil.

He also spoke about creation and life. I could not comprehend all his words, but I must confirm that his explanations are free of contradictions and his works are good and divine. I beg you, Romans, do not take anything against this miracle worker and do not let the Jews incite you against him. I have already heard of the hatred that the Jewish leaders harbour against him and that they are seeking his life. They want to destroy him because he tells them the truth, calls their evil god Satan, and describes them as his servants. These false people say that he has the devil at his side, with whose help he performs his works.

But we Romans know that nothing good comes from evil gods and that good gods do no harm to anyone. This miracle worker does only good and can therefore only have good gods at his side. In my opinion, he himself is one of the good gods and certainly the highest and strongest of them. I ask you not to be against him, but let us all strive to live according to his spirit! "

Pilate and the leading Romans received these words with joy.

Pilate expressed his opinion by emphasising:

"Woe to the Jews who harm this miracle worker!"

On the same day, he wrote a letter of recommendation for Christ, granting him, as a Roman citizen, the right to teach throughout the Roman Empire.

Pilate summoned Captain Vitelus and instructed him to take the letter personally to Bethany first thing in the morning and to give it to Christ, along with his greetings. He also reminded him not to forget to thank Christ personally for his healing.

Captain Vitelus reached Christ just as he was taking leave of the Essenes. The captain dismounted from his horse, went to Christ and handed him the letter with the words:

"I bring you greetings from Pilate; accept this letter he sends you. I take this opportunity to thank you for healing me, for it was you who stood by my bed and said, 'Arise, you are healed!' You are truly one of the good gods. Please help me in the future and protect me from all evil gods. As long as I live, I will worship you!"

Christ replied:

"Behold, I am with everyone who needs help. But I can only help those who want to be helped in my spirit. Do not believe the lies of the evil one, and seek the truth in everything. I tell you that I am with you, even if you cannot see me. Only in this way will it be possible for you to recognise me, the Eternal One. Then you will no longer need to fear evil, for my peace will be within you.

Consider all people as your neighbours – as brothers or sisters – and practise charity. Help everyone who asks you for help. But do not hold a grudge against those who do not want to be helped; instead, pity them. They are blind in faith and act in ignorance, or they are conscious liars and willing servants of Satan.

Behold, the believer fears him, but follows him in his ignorance and is thus his servant. I tell you, Vitelus, that you will soon fully recognise me and the effect of my spirit and follow me. Keep my words of truth within you and pass them on. Go and bring my peace to all."

Vitelus greeted him and left. He gave a gift to the boy who had held his horse, mounted it and rode home, pondering the words of Christ.

Christ and his own, including John, the son of the chamberlain Auris Burger, left Bethany and made their way to Gazara.

In Gazara, the Essenes welcomed Christ and his own and gave them lodging. When Christ went to the town square the next day to teach, two blind beggars were sitting on the road. They had heard of Christ's miracles and were waiting for him to heal them. They called out to Christ incessantly, saying, "Christ, have mercy on us!"

Then Rabbi Masaias went to the blind men, took them both by the hand and led them aside into a side street so that they would not meet Christ.

A large crowd had gathered in the great square in Gazara, including Jewish leaders and rabbis, to listen to Christ's words. Christ began with the following words:

"Many of you have seen two blind men on the way here who kept calling my name

and begging me to have mercy on them. Furthermore, some of you noticed how a rabbi went to them afterwards and led them both into a side street. So now many are of the opinion that the blind men were led away out of consideration for me, so as not to bother me. But I tell you that the rabbi did this for other reasons; he led them away only so that they would not be healed by me and I would not be able to bear witness to my all-encompassing cognition before the people.

Behold, you Jewish leaders and rabbis, just as this one, your rabbi, led the two blind men astray so that they would not see, so too do you liars and hypocrites lead the people astray into 'spiritual darkness'. You can only mislead the people as long as they believe you. For faith is more than earthly blindness. But I tell you that those whom you lead into 'spiritual darkness' will one day hear of me and call upon my name of their own accord.

No matter how far you servants of evil lead them away from me and into the kingdom of Satan, I will hear their cries and be with them in my spirit. My spirit of truth and love will 'shine' upon them, and they will see and walk the right path that leads to me in my world of peace and bliss."

Turning to the people, Christ said:

"I will now make these two blind brothers see, as a testimony to all of you, so that you may all recognise me and the two blind men no longer have to follow the deceivers and liars, but can walk the path to me with their eyes open."

After a short time, both came running and stood before Christ. They spoke with joy: "You are the one we saw when we were still blind; only we saw you in a different light.

Then we heard your words: 'I will now make these two blind brothers see, as a testimony to all.' Upon hearing this, we opened our eyes and saw in the earthly realm. We looked around and noticed nearby the rabbi who had led us away and explained to us that you, Christ, are a sorcerer and blasphemer, that the devil dwells in you and that you cannot heal anyone. But when the rabbi saw that we had gained our sight, he ran away. We immediately realised that he had lied to us and led us astray out of malice, so that we would not come into contact with you.

Christ, you are god, for no one has ever given sight to those born blind. We thank you. We cannot give you anything, for we are both very poor."

Christ replied to them:

"Stay here, listen to my words and recognise the effect of my spirit of truth, so that you may practise charity and so that when you pass from this world into the hereafter, you will not be spiritually blind, but seeing.

For I tell you: in the hereafter, just as here, there are liars and servants of Satan who approach those who come over spiritually blind through faith and, being spiritually blind themselves, lead them further along the wrong path. Understand that when a blind man leads a blind man, neither of them can see where they are going, and thus both may fall into the abyss."

Christ then explained to those gathered the creation and the true world, eternal life, and then moved on to the scriptures of the Jews. He called the author of these scriptures a murderer of spirits and men, who did not pass in truth and brought all evil into the world.

At these words, the leaders and rabbis began to curse and rant. They called upon their god Yahweh to take vengeance and cried out:

"Lord of hosts, hear how this blasphemer calls you a murderer of spirits and men.

Make the earth open its mouth and swallow him up, that he may perish!"

Christ replied to them:

"Why are you hypocrites so upset and cursing me when I repeat the words of your scripture and say that the spirit being revealed in this scripture, who demands blood and burnt offerings from tortured animals and humans, curses people with the lowest curses and wants to destroy those who do not believe his vile lies and do not want to carry out the abominable atrocities he commands, is a murderer of spirits and humans?

Tell me: is there a spirit lower and more evil than that of your god? You servants of this god may lie as much as you wish and try to cover up your lies with the word of god – you may sing praises, sing psalms, pray and hold ceremonies – and yet you will never be able to turn your scripture of lies and wickedness into a scripture of truth and charity, nor turn the vengeful and murderous nature revealed therein into a true god!

Take note: this scripture of yours is and remains a document of Satan. He himself reveals himself fully in it, showing how deceitful and evil he is in his spirit. See, other nations, whom you call godless and heathen, recognise how deceitful and evil your scripture is and say that you Jews have and worship the supreme of the evil gods, the devil, as your only god. They fear your god and you because you are his servants.

You Jews cannot live together as a people. Other peoples have had to come to put a stop to your murder and robbery among yourselves and outwardly, because the effects of your abominable spirit had already taken on forms that had become unbearable.

Now you demand and expect a saviour – a Messiah – who is to come and destroy those who hinder you in the practice of your vile and abominable spirit, just as your god has always demanded of your fathers.

But you hypocrites and servants of this lying god wait in vain for a saviour who will carry out all the atrocities from your scriptures.

Take note: Satan himself cannot come as a human being, because there are no life substances in this world for his spiritually disfigured being. He is dependent on you Jewish leaders and rabbis. You must continue to spread his invented lies and either carry out the atrocities he has ordered yourselves or have them carried out by others. Behold, I, the greatest and most perfect being in spirit, the Eternal One, have come into this world as Christ to show all people the effect of my spirit of truth and love for one's neighbour. I have come to you, servants who are deceitful and evil in spirit, to help you. But because I tell you the truth, that the one you call god is Satan and you are his servants, you curse me and do not want to hear my words.

I come to all people in charity and expect nothing else than that everyone tries to recognise the truth and, after recognising it, serves their neighbour in it!"

Then some Jews asked what was meant by truth. Christ answered them briefly:

"The truth is my property; it is the spirit of my being, in which I am constant from eternity to eternity. The truth – that which is true – is the foundation of creation and enables the life of all spiritual beings. The truth – that which is true and good – always manifests itself in charity.

Come with me and see what it means to be constant in truth and charity. You will realise how difficult it is to help the faithful and spiritually educated and misguided man and to free him from his spirit of faith.

Go to your tribesmen, the Jews, and tell them the truth, that their vengeful and

murderous god is a liar, a hypocrite and a seducer, and that they are his servants; you will see with what hatred they will persecute you and what malice they will subject you to.

They will laugh at my spirit of truth and charity and will want to know nothing of me, but they will defend their god who acts according to their spirit and reply to you that a god who does not rule like a king, who does not judge, who does not reward, who does not punish, who does not take revenge and exact retribution, who does not condemn and – when many sacrifices are offered to him and he alone is worshipped – forgives, cannot be almighty and is therefore not god."

After these words, Christ called the sick to him and healed them all by his will. The assembled people thanked Christ for his explanations and for his works of charity.

The Essenes there called themselves Christians.

Many worshippers of gods and Jews who recognised the spirit of truth and charity as good in its effect and wanted to act upon it joined the Christian community.

Christ speaks about poverty, wealth and much more

After staying for six days, Christ left Gazara with his own and went to Joppa. There he was warmly welcomed by the Essenes, who were very happy about his arrival. Christ first taught the Essenes and later publicly taught the Jews. When he spoke about the spirit of the Jewish scriptures and called the author of these scriptures a murderer of spirits and men and Satan, the Jewish leaders began to revile and curse Christ, just as they had done in Gazara.

Some of the leaders cried out loudly, addressing the people:

"Go away and do not listen to this blasphemer, for he is a fool. He blasphemes our god and calls himself god to seduce you. See, how can such a man be a god, and moreover such a poor man as this vagabond here. Do not believe his sorcery; it comes from the devil who is in him and helps him.

Our Lord of Hosts is more powerful than all the kings of the world. Should he ever come to us, he will rule the whole world and all people will have to follow him. No one can comprehend his glory and greatness, and anyone who looks at this god would die."

They threatened Christ and shouted at him:

"Get out of here! Otherwise we will be forced to stone you according to the law of our god. Then everyone will see that you are a poor devil and not god."

Christ replied:

"See in what spirit these hypocrites and servants of Satan speak. They cannot bear the truth, even though they know that their god is false and evil and that they are no better than he.

Just as your vengeful and murderous god seeks to prevent people from recognising him as Satan, so too do they – as his servants – strive not to be recognised, for then their glory would cease and their life of debauchery, which they lead with the help of lies, hypocrisy, violence, deceit, robbery and murder, would come to an end.

They need a lying god for whom the most important things are ruling, glorification,

power and violence, so that they can live according to his example, amassing and possessing many possessions at the expense of their fellow human beings, walking around in robes hung with gold and made of purple, and allowing themselves to be glorified by the faithful.

Recognise how deep in spirit the activity of this supposed god must be when he demands blood and burnt offerings of animals and humans for his glorification, when he has you, his priests, adorned with gold and purple and constantly demands incense, purifying water, showbread, ash cakes, oil lamps, songs and worship, as well as similar ceremonial acts."

At these words, the Jewish leaders and the rabbi withdrew.

Christ continued to speak to the people:

"Behold, my words of truth cannot harm these leaders and rabbis. They can only mock, rant, curse and condemn. When I point out to them the vile lies and malicious, vengeful behaviour of their god and say that they are worthy servants in the practice of this abominable spirit, they walk away.

You yourselves have heard from their mouths what this god of their imagination would look like if he came to this earthly world – which will never be the case. It would be desirable for all leaders and rabbis not to see his face after their earthly death, for at the sight of his glory they will be more than terrified and would rather be dead than continue to behold him.

Despite everything, many will continue to work in his spirit and will not want to let go of him and will continue to curse when they hear words spoken in my spirit of truth and charity. They will sneak away just as before and go to the one who wants to be their god, because, fully active in his deceitful and evil spirit, they can no longer tolerate the truth.

I, the Eternal One, came into this world out of love for my neighbour and outwardly I am like other human beings in human form. Since I do not accumulate earthly goods and do not set myself up as a ruler with power over people, I am despised by the Jewish leaders and rabbis. When I tell them that my kingdom is not of this world and that I have come to show all people the effect of my spirit of truth in works of charity, so that they may recognise me and find the way into my world, they say that I am poor, a vagrant and a fool.

Thus, many rich people have come to me to hear words in my spirit. I then explained to them that earthly possessions are transitory, because no one can take their goods with them into the hereafter, and no one benefits more from wealth than by being able to take better care of their body and eat their fill. The treasures accumulated only cause the rich man worry and grief.

His wealth harms his fellow human beings, who often cannot satisfy their hunger. This world and its fruits are there for all people. The wealth of individuals only disadvantages others and robs them of their freedom, but this leads to discord. In doing so, one only helps evil in spirit and harms not only oneself but also the general public. They became sad and went away.

Then many poor people came to me again and listened attentively to my words, expecting me to explain to them how to become rich. When I explained to them the true value and disadvantages of wealth and emphasised that they only hate and fight the rich and powerful in order to become rich and powerful themselves, they also became sad and left.

You can see from these examples where a lack of true cognition of life leads. The rich

defend their wealth with all the means at their disposal; one claims he is entitled to it, another that he has been chosen, and a third that god has given it to him.

But the rich man knows that his self-acquired or inherited wealth was taken from his neighbour through hypocrisy, deceit, exploitation or violence. If the poor and exploited man is good in character and has faith, he believes the rich man that there have always been rich and poor and that this must be so because it is god's will. If the poor man strives to become rich himself, he joins those who fight against wealth and seeks ways and means to enrich himself. If he succeeds in becoming rich and powerful, he is even more concerned with his wealth than those who have grown up in wealth and are already accustomed to it.

Then there are those who are poor in earthly goods who, in their ignorance, blame some mysterious god for their poverty and misery, and those who deny god altogether and say, 'If there were a god, he could not stand by and watch how unjust and evil people are. He would have to help the poor and destroy the rich, not protect the rich and exploiters, as we see and experience.'

See, this is how this world is turned into hell, with everyone more or less acting in a deceitful, evil spirit and thus following the originator of this spirit.

I say to you: recognise me and the effect of my spirit and act in it! Then you will no longer envy the rich, but pity them and no longer seek earthly riches. Peace and bliss are only possible in my spirit of truth and charity."

Christ then called the sick to him and healed them all by his will.

The next day, Christ left Joppa with his disciples and went to Antipatris, Saba and Caesarea by the sea, where he taught and healed the sick.

In Caesarea, Christ and his disciples were awaited by a large crowd, led by the Essenes. Christ's entourage consisted of over a hundred people, including Mary, James the Elder, James the Younger, Thaddeus, Matthew, John, Peter, Andrew, Hioniwis, Somola, Thimotens, Jakasar, Justus, Thomas and Philip. After the greeting, everyone went to the Essenes' house, where food had been prepared for all.

Several brothers who had worked with Christ and James in shipbuilding twenty years ago came into the hall. They were sad and said, "Our foreman Rasbar drowned half an hour ago. He was just about to go and greet Christ and had given us time off so that we could all be there. But shortly afterwards, he slipped on a beam and fell so unluckily into the sea that we could not save him. Some of us immediately jumped in after him and tried to pull him out, but he sank so deep that none of us could reach him."

Christ called the brothers to him and said to them:

"Do not be sad. I will call Rasbar back to earth." Then Christ said:

"Rasbar, I want you to come to me!"

Now Christ turned to the brothers again:

"Behold, Rasbar lives again as a human being and is swimming quickly to the shore. It will not be long before he is among us. He would have come to me in the beyond, because twenty years ago he was already active in my spirit and recognised its effect, and until now he has strived to serve his neighbour."

Shortly afterwards, Rasbar arrived and greeted Christ. Visibly delighted at his rescue, he thanked Christ with the words:

"I would no longer be in the earthly realm if you had not helped me. As I was about to go to you, I slipped off a beam in my haste and fell so unluckily into the sea that I immediately lost consciousness and could no longer muster the strength to reach the surface of the water. I could still hear the sea rushing, and then everything became quiet around me. Afterwards, I no longer felt the water, but I did not know where I was. It seemed to me as if the sun was rising.

Then suddenly it became very light around me, I saw you and heard your words: 'Rasbar, I want you to come to me.' Then it became dark around me again. I heard the sound of the sea again and felt with full consciousness the urge to get to the surface. I reached it, swam to the shore and saw that I was saved. I now remembered your words, which you spoke to me twenty years ago, namely that I would see you again as a human being. So I have come and thank you for calling me back to earth so that I can continue to hear your words."

Christ replied to him:

"Behold, all beings who desire me and activity in my spirit come to me; even those who live in the worlds beyond hear my words and see my works. So whoever wants to hear the words spoken in my spirit of truth and love for one's neighbour hears them, and whoever acts in this spirit finds the way to me and comes into my world.

Working in my spirit does not impose any compulsion on anyone, but makes everyone free. All who want to come to me can do so only of their own free will. I do not favour anyone, for I serve all equally in charity.

If one person shows more ability to think than another, this lies in the original nature of the spirit being. Such a being can recognise me and the effect of my spirit more deeply and understand it better, but in return can also practise all the more charity in its work. No spirit being is disadvantaged by this, and all who live in my spirit have peace and bliss."

Late in the evening, the Essenes took their leave of Christ and retired for the night. Christ, Thaddeus and Matthew spent the night in the Essenes' house. Mary stayed with the Essene sister Veronica, and the other brothers and sisters were accommodated with Essene families.

James the Elder went to the shipbuilders and told them until midnight about his travels with Christ, as well as Christ's easily understandable words and accomplished works of charity.

Shortly after midnight, a storm suddenly arose, followed by a heavy thunderstorm. The waves of the sea were whipped up and the breakers crashed with ever-increasing force against the houses of the city built by the sea. The inhabitants, awakened from their sleep by the noise, hurriedly left their homes and fled to the hill near the city. The cries of children and women could be heard from all around.

The Jews cried out to their god Yahweh, the worshippers of gods cried out to the good gods, and others cursed the evil gods. Some disciples with the Essenes wanted to seek out Christ to ask for his help.

Then Christ came of his own accord to the hill, called the agitated people to him and said to those who were lamenting:

"Your cries to god and the gods are meaningless and worthless, for the deities you believe in and imagine cannot help you.

But fear not! I will put a stop to the storm and the waves. Watch as I, in my all-

encompassing cognition, use my will to cause the elemental forces to act in a different way."

Christ raised his hand, and at that very moment the storm and the raging sea subsided, the clouds parted, and a calm, starry night ensued. The people marvelled at what had happened. Many thanked Christ, and all then returned to their homes.

The next day, the townspeople gathered in the town square to listen to Christ, who spoke in his spirit of truth and charity and its effects. He also explained to them the creation, the spiritual fall in the true world, and the purpose of human life in this world. After these explanations, Christ said:

"I see that some of you cannot quite grasp my words and want to ask me various questions."

Then the Roman scholar Marchius spoke up and said to Christ:

"Yes, you are right! I myself have various questions to ask you, including the following:

How and by what means were you able to calm the storm and the sea last night? I was standing very close to you when you spoke to the people and afterwards commanded the forces of nature to cease."

Christ replied:

"If many of you cannot comprehend my words, the time will come when they will serve to further cognition. For I tell you: my words will not pass away. My spirit remains unchanged from eternity to eternity.

Not only do you hear my words, but legions of cognisant beings from the beyond also hear them; among them are those beings who lived here on earth before you, but who passed away in ignorance – in faith – and continue to err in faith over there. They are deceived ones who act in a deceitful, malicious spirit. The originator of this spirit voluntarily left my world and created his own realm, which is built on lies, malice, self-love and revenge.

You can see the suffering and destructive effects of his spirit here on earth among the Jews and all people who worship this deceiver as their only god and act in his malicious and deceitful spirit. Yet the entire Jewish people cannot manage to be as deceitful and malicious as their god. Nevertheless, this people clings to him unshakably, follows him and continues to act in his abominable spirit.

But even those who worship gods act in this deceitful and malicious spirit and thus also follow Satan, even though they have good gods alongside the evil ones and can distinguish evil from good. Their faith, which is ignorance, thus makes them servants of evil.

I say to you: always seek to recognise the truth in everything, then you will not be misled by the deceitful, evil spirit. To recognise the truth means light – to believe the lie means darkness!

You are amazed and consider it a miracle that I was able to calm the storm and the water. You take the creation of the universe for granted, and none of you asks yourselves why and by whom all the stars were created with the earth, and what the actual creator must be like who brought into being this great world that serves plant, animal and human life.

Because you believe in one god or several gods out of ignorance and seek salvation

and redemption in faith alone, it is enough for you to think about earthly things, such as how you can attain a good life, honour, power, money and possessions. You leave everything else to the leaders and superiors who simply claim to be god's chosen ones and command you to believe. They are of the same spirit as the god or gods whom you consider inscrutable.

See how the superiors adorn themselves with gold, wear clothes with fringes and bells, so that you have something to look at and admire the wealth they possess. They only want to bluff you and prevent you from thinking more deeply and recognising what liars, hypocrites and profiteers they are.

These superiors then find it easy to rule over such a devout people and do with them as they please. They can use such believers for all purposes – even for murder – and live a life of luxury at their expense, for which they are cheered and glorified.

Tell me: who is better? The liar, the hypocrite and the robber, or the one who cheers them on?

If, instead of recognising and distinguishing, you believe the lie and consider it to be true cognition, and consider wickedness to be good, then you are willing servants of Satan, who wants to be your lord and god. You can ask this god for as much help as you like and glorify him, but he will help you just as little as his representatives and servants, whom you consider to be your leaders and saints.

Consider how difficult it is to make my greatness and perfection in spirit comprehensible to a person who is so confused and misguided in spirit, and to bring him to the point where he fully understands me as the creator of the universe in the effects of my words and works, carried out in my all-encompassing cognition.

I tell you: it was easier for me to create the basic conditions for the creation of the universe than to lead a being capable of cognition, but lost in lies and belief, working in the spirit of Satan and devoted to him, to the cognition of the truth about me and eternal life in my spirit.

So, Marchius, I will now answer your question about how I was able to calm the storm and the water:

You have heard from me that I am the spirit being who lives consciously and knows all things from eternity to eternity, and that I created the basic conditions for the creation of the true world, destined for eternity, as well as this world of many stars, visible and tangible to you, in an instant. It is sufficient for me to exert my will upon the spiritual entities that exist eternally beside me, which have no substance, for them to be able to trigger the same effects after grouping and condensing in a bound state, which I had intended for them in my consciousness.

The creation of every consciously living and cognisant being without an earthly body – that is, in the beyond – takes place directly through its thinking. The creative spirit being needs no hands or tools, for its cognition has a direct effect on the smallest spirit and creates those forms and achieves those effects that are inherent in its consciousness and are expressed through its will. The greater the thinking abilities of a being and the more it recognises, the more it can create.

Here in this world, a spiritual being builds up the body of already condensed smallest spiritual beings that serve its spirit; it acts through its will upon their spirit, which is not condensed, and this is thereby stimulated to a certain activity and can thus indirectly perceive and create, but this requires a certain amount of time. In order to be able to create

in the earthly realm, your spirit needs hands and tools, but above all it always needs the cognition of what to create and how to do so.

If I now say to one of you: Lift up the stone lying here in front of you, he can only do so if he first of all recognises the stone as such. Once he has recognised it, it will not be difficult for him to move the stone to another position and control it. He only needs to act upon the smallest spirit beings that serve him physically through his will, and the body 'stone' is lifted by the organs of his body, precisely according to the decision of his will.

I, the creator of this world, who created my earthly body myself, am omnipresent in my spirit; I can therefore directly influence everything I have created in this world with my will. You see me only as a human being and, moreover, as the Jewish leaders and rabbis say, very poor in earthly goods.

But I tell you: my greatness and perfection in spirit suffer no loss whatsoever in my earthly body, for they are always the same and will remain so. My coming as a human being has not changed my spirit in any way. I am and remain omnipresent in my essence as Christ. I need only will it, and the spirit bound to the earth would be released. For this reason, I can bind it to new forms and cause it to have certain effects.

Now understand that I, the creator of the universe, had the ability and thus the possibility to calm the storm and the water. Bring forth the will to recognise me and the effect of my spirit, and strive not to be believers. For everyone who only believes my words has nothing to gain from them; for them, my words are in vain!"

Then some Jews and rabbis interjected:

"We know why the storm has come! Our god is punishing you because you are listening to this blasphemer. Come and listen to this blasphemer no more. Otherwise, our god will punish you even more. This one will not escape his vengeance. He should be stoned on the spot!"

Thereupon, the listeners took a stand against the rabbis, whereupon they quickly left the place.

Now Christ continued to speak to the people:

"You have heard in what spirit the rabbis act. They want to influence you with punishment and vengeance. Nevertheless, bear them no ill will, for they act of their own free will and thereby cast themselves away spiritually.

I tell you: the stormy wind and many things that seem unpleasant to you are not punishment, but merely serve to bring about the necessary balance. You need only think about it, and you will then recognise this balance as useful."

The Roman scholar Marchius thanked Christ for his explanations and then said:

"Only now do I understand your greatness in spirit and your works of charity. Only you alone can be the true god! I beg you, count me among your own and allow me to walk with you so that I may know you even better."

Christ replied:

"All who come to me and want to know me are mine at that very moment. Even those who do not see and hear me, but who act in my spirit of truth and charity, walk the path to me and are also mine. For I accept everyone and help them if they act in my spirit with free will and strive to follow me.

I, the Eternal One, have come to you in human form to ask you all: Recognise the truth and come to me – for my work is charity in eternity!"

Then James the Elder brought two Jewish leaders afflicted with leprosy, named Nehaso and Habach, and said to Christ:

"Help these poor men! Behold, half of their bodies have already been eaten away by leprosy."

Christ said to the two:

"I know you! You are among those Jewish leaders who persecuted me and this brother here with hatred years ago. You have brought the disease from which you suffer so much upon yourselves through your life of debauchery.

Behold, you were once powerful in the abominable spirit whose originator remains your god. Because of this activity in lies and wickedness, you have lived a comfortable life at the expense of others. Now it is all over; you stand there, abandoned by all, lonely and without help.

Where is your god to help you, his servants? Where are your subordinates and believers whom you once ruled over? Take note: your god now takes as much pleasure in your misery as you once took in the misery of others.

Your former subordinates now sit in your place and continue to act in the evil spirit, just as you did back then. The people who once recognised and glorified you as god's representatives now glorify others who are doing the same things you once did.

You are now abandoned by all. Yes, even your wives and children want nothing to do with you and even curse you because they believe that god Yahweh has abandoned and condemned you. As a last resort, you have had to take up residence in a dilapidated hut, where you wait in misery and hunger for the pit that your lying god promises you. Thus you have tasted and experienced the effects of the spirit of your god to the fullest.

Now behold: here comes a brother, active in my spirit of charity, to you whom you once threatened and declared a fool because he told you the truth, and he leads you to me. He knows no hatred and asks that you be helped. Remember, Nehaso, how you called me an uncircumcised bastard when I was a boy teaching the little ones, and tried to turn the children against me so that they would insult me. Despite everything, I welcome you in peace and want to help you both.

I want you to be healthy!"

At that moment, both found their leprosy-ridden bodies healed. They stood there stunned and began to weep with joy. Then they said to Christ:

"We ask your forgiveness. You know everything about our past lives and yet you bear us no ill will. Christ, only you can be the true god! We will no longer serve Yahweh. From now on, we will strive to act in your spirit and try to recognise its effect!"

Christ replied:

"So stay with me and recognise its effect! See for yourselves what joy and bliss it offers to all who act in it.

Think about my words and understand that I do not need to forgive anyone, for I harbour no hatred towards anyone nor do I hold a grudge against anyone. In my spirit of truth and charity, there is no vengeance or retribution, for it knows neither.

Only those who harbour hatred towards someone and hold a grudge against them

know forgiveness. No one can transgress against me. If he tries to oppose me, the Eternal Truth, with malice and to act in the opposite spirit, he thereby judges and punishes himself. I, in my spirit of truth and charity, only feel pity for him that he has sunk so low in spirit. But I will meet him with charity if he seeks my help."

Nehaso and Habach took the names Nebedar and Marchas and remained with Christ. Christ called all the sick to him and healed them by his will.

The population of Caesarea, among whom relatively few Jews lived, showed themselves to be very grateful to Christ. Many worshippers of gods and some Jews joined the Essene community and called themselves Christians.

The Essene brother Bartholomew asked Christ to take him with him, to which Christ replied:

"Come with me and learn from me! For later, like many others, you will spread my word."

When Christ announced that he would leave Caesarea with his own, a large crowd gathered to bid them farewell. The elders of the Essenes thanked Christ for his words of truth and for his works of charity.

Christ then addressed the following short speech to all:

"Do not be sad when I now leave you. I am omnipresent in my spirit and stand by everyone who longs for me and walks in my spirit. Do not be misled by the liars and hypocrites who are already going about spreading lies about me. They say that I am only the son of god the father, by which they mean the Jewish god, who is, however, Satan.

I, the Eternal One, have taken on human form myself and, with my all-encompassing cognition, work in the spirit of truth and charity as Christ, thereby serving all. Wait patiently for the short span of time that you live here on earth and act in my spirit of truth and charity. I am with you, even if you cannot see me. When the time comes for you to leave this world, I will welcome you with my own in the hereafter, and there you will continue to walk 'in my light' – with me, in my world of peace and bliss.

Peace be with you!"

With these words, Christ took leave of everyone and went with his own to Petsor and on to Ptolemais. In both places, Christ taught and healed the sick.

In Ptolemais, the disciples divided into three groups. The disciples John, James the Younger, Marchius, Matthew and Hioniwis remained with Christ for a while in Ptolemais and then went with him to Tyre, where they embarked and sailed to the city of Salamis on Cyprus. Peter and Andrew went to Capernaum, continued to teach there alone and waited in that place for Christ's return. The remaining disciples accompanied Mary to Nazareth.

In Salamis, the Essenes awaited Christ with joy; they had been informed of his coming by beings from the beyond. They welcomed Christ and his own warmly, led them into their meeting hall and entertained them hospitably.

Christ first spoke to the Essenes and then publicly in Crapalo-Square in the city. The population of Salamis was made up of various tribes; Arameans, Syrians, Greeks, Romans and Jews were represented. Christ spoke Roman, as the Roman language was mastered by all. He explained eternity, creation, the cause and purpose of human existence to the assembled people, and then went into more detail about the Jewish scriptures; he called the author of these laws Satan and the Jews his servants.

Christ then asked the Jews whether a spirit being who commanded people to believe such foolish lies and demanded the atrocities contained in the scriptures under threats and curses could be the true god. The Jewish leaders began to curse. Rabbi Azechais urged his own not to listen to this blasphemer any longer.

Meanwhile, Matthew had brought twenty-three lepers to Christ, who were hungry and abandoned by all, languishing in a secluded place outside the city. He himself carried a Syrian girl named Jabara, whose feet had been eaten away by leprosy, on his back and laid her on the ground before Christ.

The assembled crowd, among them some Jews, immediately recoiled at the sight of the sick. The sick formed a large circle around Christ, looked around curiously and waited to see what would happen.

Matthew then said to Christ:

"Christ, look at the misery and distress of these incurably sick people. The people are allowing those who have suffered through the fault of others to slowly starve to death."

Then Christ said:

"Truly, these earthly poor look pitiful! They are the poorest on this island.

Because they are afflicted with a contagious disease, no one except the Essenes is willing to help them in charity. Left to their own devices, however, they practise charity among themselves. One helps the other, and all are joyful in doing so. None of them fears earthly death, because everyone knows that only through it can they be delivered from misery and hardship. They all feel and know that there is life after death in the spirit of truth and charity. They have received this spirit from the few Essenes living here and have found it confirmed through their helpfulness."

Turning to the people, Christ pointed to the sick with the following words:

"Behold, these physically sick people, whom you reject and do not give enough bread to eat, are closer to my spirit of truth and charity than you are. They recognise the spirit in which you live and know that acting in the spirit of falsehood and faith cannot bring true charity, but only self-love, envy, greed, revenge, retribution and malice.

Once these poor souls, who are poor in earthly goods, leave this world, they will continue to work in my spirit and help all those who were rejected and left to their fate in earthly life. They will not reject those who are lost in spirit.

For I tell you: every cognisant spirit being who continues to act in the spirit of lies and malice in the hereafter looks much more disgusting than these physically disfigured sick people."

Christ turned to the lepers and said:

"So I will heal you all, so that you may continue to enjoy earthly life. Afterwards, help one another in charity and strive to recognise the truth about me and eternal life, so that after leaving this world you will not come into the hereafter as disfigured in spirit as those who have rejected you in the earthly life. The degree of disfigurement of the spirit is determined by the spirit active in evil.

Now see how I work through my will! I want you all to be healed and have healthy limbs!"

At that very moment, the lepers were healed. Some of them wept with joy, while others cried out loudly:

"Truly, Christ is the true god!"

The assembled people admired the healed ones, and many said to Christ:

"We now believe your words! We also believe that you are god!"

Christ replied to them:

"If you only believe in me, you are still far from knowing! Seek to recognise me, the Eternal Truth, and not to believe in me. Faith seems to you to be the highest thing, although it is ignorance.

Remember: whoever only believes my words without recognising the effect of my spirit has nothing!

No one can attain true cognition through faith. Cognition can only be attained through cognition of truth. Truth does not bind anyone to believe in anything, but rather sets them free and allows everyone to recognise. Only lies need faith so that they are not recognised as such and can continue to triumph.

Those who do not want to recognise the truth are servants of lies. But those who have recognised the lie, yet still practise it and spread it, are themselves liars and close to the originator of lies – Satan.

See, the effect of my spirit is not difficult to recognise if everyone truly strives to serve their fellow human beings."

Then many others who were suffering from other illnesses came forward, and each one wanted to complain to Christ about their suffering.

But Christ said:

"Come to me, all of you who are afflicted with an evil; I will heal you all together!"

So more than a hundred people stood before Christ and repeated their request that he heal them. Some of them cried out loudly:

"Lord, have mercy on me! Lord, have mercy on us!"

Christ raised his hand and commanded them to be quiet. Then he said to those who were crying out:

"Stop crying out for mercy!

Mercy alone will not serve you. What good is the mercy of your fellow men to a hungry person if they give him nothing to eat? If you tell the hungry that you have mercy on them and give them nothing of what you yourselves have to eat, not only will they gain nothing from it, but they will be reminded even more of their hunger.

Remember: only through the practice of charity can others be helped.

So I will heal all of you who are physically ill in my spirit of charity. Be well, all of you!"

At that moment, everyone felt healthy and was filled with joy. They looked at each other in amazement and all thanked Christ.

After a while, the boatman Rasdar arrived at the square with his lame brother, whom he was carrying on his back. When Rasdar saw that there were no more sick people there, he became sad and said with tears in his eyes:

"So I have come too late! And my poor, seriously ill brother will not be healed."

Christ called Rasdar to him and said to him:

"Rasdar, do not worry because you came too late with your brother! Everyone who comes to me will be helped. No one comes too late to me, because in my spirit of truth and charity I remain the same for eternity.

I want your brother to be healed!"

The lame man who was lying on the ground not far from Christ stood up and walked. He was so overcome with joy that he could not speak; he wept. His brother Rasdar wanted to give Christ five pieces of silver.

Christ refused them and said:

"Keep the money and do good with it. The least you give to your neighbour to help him in charity, you give to me, because you act in my spirit."

Among the listeners was a Greek scholar named Othaelos, who was visiting Salamis at the time. He asked Christ if he could stay with him and go with him later. He said to Christ:

"I have recognised from your words and deeds that only you alone can be the true god. I now understand the difference between faith and cognition. Allow me to stay with you and then go with you, so that I may fully recognise you and the effect of your spirit – as far as I am able to comprehend it."

Christ replied:

"Come with me and learn from me, for you will later bear witness to the truth. See what joy this realisation already brings you. You have understood that cognition is light and faith is darkness."

Christ remained in Salamis for eight days, teaching the worshippers of the gods and the Jews every day. Rabbi Azechais and his own tried in vain to disrupt his speeches, but they were prevented from doing so by the people. Thousands of worshippers of the gods and over three hundred Jews joined the Essene community, and they all called themselves Christians.

Thousands of townspeople gathered to bid farewell and thank Christ once more for his words of truth and his works of charity. The Greek scholar Othaelos provided his own ship for the journey. Christ addressed the crowd with words of farewell, concluding his speech with the following words:

"Do not mourn when I take my leave of you as a human being. I am and will remain with you in spirit, even if you cannot see me. Act in my spirit of truth and charity and wait patiently for the short time that you still have to live here on earth.

My peace be with you!"

Christ boarded the ship with his disciples and sailed out to sea amid the shouts of farewell and waving handkerchiefs of the people.

During the voyage, Christ spoke at length with Othaelos and Marchius and explained the creation to them. They were repeatedly amazed at the profound meaning of his words, and both realised from them that only Christ could be the Eternal One and the creator of the universe.

With a favourable wind blowing, the ship covered the distance to Sidon in two days.

When Christ and his companions had left the ship, Othaelos gave his ship, which had been equipped for research voyages, to the crew as a gift on condition that they sail to Athens and report the following to his employers about his decision: that he had recognised the true god incarnate, Christ, and was now going with him as his disciple.

Othaelos, who was a natural scientist, gave the sailors several letters to deliver to his relatives and the teachers at his school. These letters stated that recognising the true god and his perfection in spirit was more important to him than all earthly cognition, treasures and honours of this world.

After a three-day stay in Sidon, where Christ taught and healed all the sick, the journey continued to Damascus.

Christ's explanations about the mediator relationship

In Damascus, the Essenes awaited Christ and welcomed him warmly. Christ spoke publicly for days in the square in front of the Jewish temple, explaining to the Jews the effect of evil in the spirit in their scriptures and calling their god a liar and a deceiver.

This made the Jews so angry that they had a pile of stones brought to the square to stone Christ when the opportunity arose.

When Christ appeared in the square the next day, the Jewish leaders immediately began to revile him with the words 'uncircumcised blasphemer' and stood with several of their servants by the pile of stones to throw stones at him.

Suddenly, the entire pile of stones turned to dust and disappeared before the eyes of the assembled crowd. But the people cheered Christ and asked him to continue speaking and to heal their sick.

After staying for several days, Christ left Damascus with his disciples and went via Caesarea Philippi to Bethsaida.

In Bethsaida, Christ was met by his disciples Peter, Andrew, James the Elder, Bartholomew and Jakasar, who greeted him and the others and led them to the brothers and sisters of the Essene Christian community.

The next day, as Christ was teaching in public, he suddenly interrupted his speech and told the elders of the Essenes to bring Brother Mesor, their mediator, to him. They apologised for not being able to fulfil his request, as this brother was possessed and violent and had to be guarded by his brothers so that he could not do anything evil. They said:

"The devil himself speaks through this brother, and we are ashamed to lead him out into the street in such a state, lest he be seen by the other inhabitants. The brother is otherwise good to all people and is well-liked by everyone. When you came to the city yesterday, he began to rage and scream so much that we did not know what to do with him."

Christ replied to them:

"Bring the brother to me without fear; he will go with you calmly!"

Some Essenes then fetched the possessed man and brought him to Christ. When he saw Christ, he began to rage and looked as if he wanted to pounce on his companions.

James and John took him by the hands and he immediately calmed down. Then Christ said:

"You all know about the medium's communication with the beyond and are aware of the dangers it entails. A spirit being from the beyond, which has no earthly body, can only use the medium's body as a tool for spiritual communication if the medium's will has been paralysed beforehand and his consciousness has been switched off.

Depending on the strength of the paralysis of the mediator's will and the degree of mutual adaptation, the spirit being from the beyond can control the mediator's body and possibly even use his vocal organs. The thoughts of the spirit being from the beyond are expressions of will created by itself, which, if they are to be expressed through the body of the mediator, must first reach the smallest spirit inherent in it, the spirit beings that make up the body, which is thereby influenced and attuned accordingly and only then follows the foreign will of the spirit being from the beyond.

See under what circumstances a spirit being from the beyond can make itself known through a human mediator and how difficult it is to obtain reasonable, true cognition from the beyond through such an instrument.

If a human being is a suitable instrument for spiritual communication with the beyond, the reproduction of the spirit coming through him depends on his spiritual attitude as well as on that of the otherworldly being manifesting itself through him, namely on the spiritual state of the otherworldly being; the influence of the mediator depends on this spiritual state, and the message communicated through him will be spiritual in accordance with this.

A spirit being from the beyond who manifests itself through the mediator can be just as ignorant, credulous and deceitful as human beings are. It can grope around in lies – that is, in darkness – defend lies and not even understand what is happening to it and where it is. Furthermore, it can be malicious and a liar and seek to mislead people in order to achieve willingness to act in its evil spirit and subsequently achieve belief. Violence is inherent in all those who act in this spirit. Such a being from the beyond can, through violence, take control of a person with mediumistic abilities at the right moment and dominate their body, depending on how well they are suited to each other, as is the case with this brother here. A spirit being from the beyond who lives in my spirit of truth and charity knows no use of force and demands that no one believe in anything.

The questioner is always decisive and crucial in communication with the beyond, using the mediator only as a tool to conduct the actual spiritual communication with the beyond. If he himself is ignorant, credulous or even a liar, he will only want to have his actions and thoughts confirmed in his mind by the beyond. This is easy, because his otherworldly followers are attuned to him and seek to confirm the lies he believes or cultivates, thereby increasing the extent of his ignorance and lies.

If a being from the beyond, who is in the cognition of my spirit of truth and charity, comes and tries to convey the truth through the mediator, it will find no ear in the questioner. The latter usually becomes agitated and seeks to drive away the spirit being through malice, so as not to have to hear and recognise the truth.

From this you can see that it is not only the person who provides the mediator and the spirit through whom he speaks that matters, but also the spirit in which the questioner acts and the consistency he shows in the truth. He must not be a believer or a liar, but must be able to decide for himself in what spirit he is being addressed – whether it is true, knowledgeable and good, or ignorant, deceitful and evil. Only such a person can receive the

truth from the beyond, because through his own spiritual attunement he offers my ones the opportunity to attune themselves to the mediator without the use of force and to express themselves in the spirit of truth and charity.

You have such an example here in this brother-mediator, whom you all know as a good person and through whom my ones have often spoken to you.

His current condition has come about through no fault of his own. The spirit being from the beyond, which brought about the violent occupation and took possession of his body, was a Jewish rabbi named Siach in earthly life. He was the head and administrator of the Meierhof in Bethlehem, which belongs to the Temple Council in Jerusalem. He was a fanatical Jew and servant of the Jewish god.

In order to obtain false testimony against John, this rabbi had sent his son Silas to John with the instruction to go with him so that he could later say that John had kidnapped him. But Silas went with John of his own free will and recognised me and the effect of the activity in my spirit. Today he is one of my disciples.

His father died shortly afterwards; he had previously disowned his son Silas. In the beyond, he continued his life in the spirit of lies. After wandering around for some time, he found this brother-mediator, who occasionally offered him an adjustment, whereupon he influenced him by force this time.

You can now see the pitiful state in which this former rabbi and leader now finds himself. He continues to act in the spirit that was his own on earth as a servant of Satan, and has thus remained the same. At present, he does not know where he is or what is happening to him. He screams and rages out of fear and constantly seeks the power and life of debauchery that he led on earth.

His spiritual condition can become worse and worse and sink so low that he ends up in the realm of Satan, whom he worshipped as god and willingly followed."

After these words, the possessed brother collapsed; he stretched out on the ground before Christ and began to weep.

Christ called Siach by name and said to him:

"Open your eyes so that you may see where you are in the earthly realm. You have been in the beyond for over a year and are wandering around. Your earthly body is buried, and you have borrowed a stranger's human body through which you now make yourself known. You believe that you are in the earthly realm and living there. But you see, hear and speak through the body of a brother-mediator who is like the brother who called himself Masai and whom you had murdered because through him beings from the beyond spoke to you in cognition. You now have the opportunity to recognise this, if you wish."

The possessed man then opened his eyes and let out a cry of astonishment. He asked:

"Where am I? What has happened to me?"

Christ explained to Siach once again why he had come to the strange body and then said to him:

"Now bear witness to my words so that the people may verify that I speak the truth and that you are truly Rabbi Siach."

Siach now spoke through the mouth of the mediator:

"Lord, you speak the truth! I am Siach. Tell me, how do you know me and my

secrets?"

Christ replied:

"Siach! I am the one who has lived consciously since eternity, the creator of the universe. I see your attunement and therefore know who and how you are. Through my will, I have taken on human form in order to exemplify to people in my actions – that is, in words and deeds – the activity of my spirit of truth and love for one's neighbour, so that they may recognise me in my perfection, according to their spiritual understanding, and not live in faith – in ignorance – and worship the originator of lies and all evil as god and no longer follow him.

Behold, you were once a servant of this god, and you still act in accordance with his deceitful and evil spirit. So listen to me now. Try to understand, and then strive to walk in my spirit."

Tears came to the mediator's eyes, and Siach said:

"Lord, allow me to stay with you! I will try to recognise you and the effect of your spirit!"

Christ replied to Siach:

"Yes, you can! Afterwards, release the brother's body and let yourself be guided by my own, who are in the afterlife just like you. You will see me working spiritually in my all-encompassing cognition and hear my words.

My peace be with you!"

Then a Jew who had been listening attentively to the conversation stepped forward and asked Christ the following:

"Lord, may I speak with the possessed man and convince myself whether Siach is speaking through the mediator? He was my biological brother and actually died more than a year ago."

Christ replied:

"Yes, you too may bear witness to the people that this being who speaks to us is the deceased Rabbi Siach."

At these words, Siach suddenly cried out:

"Salo, my brother, how did you get here? What are you doing? How is your family? Have you already picked up the four cows I promised you?"

Salo explained to Siach and, as the conversation continued, became fully convinced that this being speaking to him was his deceased brother. He confirmed this to the people, whereupon Christ said to all:

"Through this brother, you have now received proof that it is not solely up to the meditor in which spirit speaks through him, but mainly how and under what circumstances the questioner and guide conduct the mediumistic communication with the beyond. It is the questioner who must determine with whom he is dealing and whether the spirit being who is making itself known is truthful and knowledgeable or deceitful and credulous. For those who do not think deeply and believe everything that comes through the medium, communication with the beyond through a medium is only detrimental and can lead them astray into the worst lies and malice.

It was through mediumistic communication that Satan succeeded in winning people

over to his side with the help of a spirit being from the beyond and one from the earthly realm. The mediator from the beyond, who had been called Methsaich in the earthly realm and was very close in spirit to Satan, now helped the tempter to influence an earthly mediator named Abram by force, which in earthly terms means: 'possess' him.

Thus it became possible for the originator of all evil to make known to a robber people, through mediators, his spirit of lies and malice, self-love and lust for power, murder and bloodlust, revenge and retribution, the effect of which is only suffering and destruction in everything. This people and its descendants liked what was offered, willingly accepted it, and continue to act in this spirit to this day. You know this people! It is chosen by him and marked by him.

Its servants will endeavour to make it the god of other peoples, to speak to them in its deceitful, evil spirit and to impose belief in this god on them by all means, mainly by cunning and violence.

But the time will come when the nations will no longer be able to continue in the abominable spirit of lies, hypocrisy, violence and destruction. At that time, the servants of lies and faith will command people to believe in Satan as the almighty god the father and in me, the eternal truth, as his only begotten, obedient son, and to regard his spirit as equal to mine, with the excuse that I, the creator of the universe, am inscrutable and the greatest mystery.

However, there will be entire peoples and individual human beings who will recognise this spirit of faith as intolerable and false. They will no longer want to know anything about the mysterious god who is considered to be triune. They will seek the truth and find me again. Everything will be given to them in my spirit, just as I am giving it to you now.

For I say unto you:

I am with those who sincerely seek me and the activity of my spirit. I and my own help them to recognise the truth about me and eternal life and to find the way to me in my world.

So be careful in your communication with the beyond and do not be misled by beautiful, pious words or even by threats!

Those who cannot muster the will to be guided solely by the principle of cognition and to believe in no secrets whatsoever should refrain from this practice so as not to suffer harm to their spirit and body."

Siach thanked Christ for his help and said:

"I now see yours in the bright light. I release the brother and go with them."

Then the brother-mediator Mesor awoke, but collapsed from exhaustion. Christ took him by the hand and he immediately stood up, strengthened. He looked around in amazement and finally asked Christ:

"Christ, tell me, how did I come to you?"

Christ explained to Mesor and concluded by saying:

"Mesor, even if someone who is evil or deceitful in spirit assaults you, and you yourself are true and good, I am with you in spirit and evil cannot harm you.

Peace be with you!"

With these words, Christ took his leave of his listeners and, amid the cheers of the

people, went to the nearby house of the Christian community, where he continued to teach and then healed the sick.

Early the next morning, Christ left Bethsaida with his own. The journey first took them to Magdala and the following day to Nazareth.

In Nazareth, the brothers and sisters of the Christian community eagerly awaited Christ and rejoiced to have him among them again. The following disciples were present:

James the Elder, James the Younger, Thaddeus, Peter, Andrew, Matthew, John, Hioniwis, Somola, Thimotens, Jakasar, Justus, Thomas, Philip, Bartholomew, Marchius, Marchas, Othaeolos, Nebedar, who were later joined by Mark and Judas.

Nazareth had a population of about fifteen hundred, of whom seven hundred were Essenes, three hundred were Jews, and the rest were worshippers of gods. The town is situated in the middle of a small valley in beautiful surroundings and had good spring water. It was a popular destination for many strangers to visit and relax.

The Essenes had a large meeting house. Their leader was called Jasen Arameas. The Jews lived from trade and had a temple where they practised their religion.

Christ stayed in Nazareth for eight days and taught. On the ninth day, Christ took leave of the Essenes and the community to begin his journey to Egypt.

He told Peter and Andrew to stay behind, pursue their professions and teach in his spirit. He would return in a year, and then they would be able to stay with him permanently. The eighty-year-old Nebedar also remained in Nazareth. With the greeting "Peace be with you," Christ left Nazareth with Mary and the other disciples and set out for the city of Tarichaea, where he stayed for two days, teaching the Essenes and healing their sick.

From there, they set out for Raspana.

Christ speaks about sin

When Christ began to teach in the city of Raspana, the Jewish leaders soon took a threatening stance against him, and one of them said to him:

"You blasphemer, you will have no luck with your teachings here. See that you leave with your servants, otherwise we will force you to do so!"

Christ was not impressed by this threat and continued to speak.

Then the disciple Marchas, who had formerly been a rabbi, came to Christ and told him that he had been with the Jewish leaders and had tried to teach them the spirit of truth and charity. He continued:

"When I explained to them that their god is a liar and a hypocrite, they attacked me and beat me bloody."

He showed Christ the wounds they had inflicted on him.

Christ healed Marchas by his will and said:

"Behold how vengeful and evil these pious servants of the Jewish god are, and how difficult it is to bring people who are unquestioningly devoted to this spirit of faith closer to the truth!"

Only two families in this city were Essenes, and they suffered greatly at the hands of the Jews. Christ visited them and encouraged them to persevere in the truth during their short time on earth. He explained to them that in the afterlife they would be far removed from the influence of this evil spirit and would repay the malice done to them with charity.

The next day, Christ left Raspana and went with his disciples to Gerasa. On the way there, four shepherds stood together in a field and mourned a dead man.

Then Christ said to his disciples:

"Behold, these shepherds mourn their brother, who was killed by a cow that had gone wild with its horns. They are about to bury him. Come with me to them. I will bring your brother back to earthly life."

When the disciples asked why the brother had died, the shepherds described the tragic incident and regretted that they had been unable to help the little Mular. One of them added:

"The cow was so wild that we ourselves had to flee from her."

Christ replied to the shepherds:

"Do not be upset! I will call your brother back to earthly life!"

But the shepherds replied that this was not possible, as his body had bled to death and his brother was therefore certainly dead.

Then Christ spoke the words:

"Mular, get up and be well!"

The dead man, who was lying on the ground next to a pit that had been dug for him, got up; his wounds were healed. At first, he reached for his chest in shock and fear and looked around in a daze. Then he began to tell his story:

"It was as if I had slept well. In my dream, I experienced something terrible. A wild cow attacked me and knocked me down with its horns, causing serious injuries to my stomach and chest. I felt that I was going to die."

Mular interrupted his story, looked at Christ and finally said:

"I saw you in my dream too. You called me and I was immediately freed from this distress. I thank you, lord, for your help. I will never forget this dream experience."

The brothers fell around Mular's neck with joy and wanted to make it clear to him that his experience had not been a dream, but reality.

But Christ said to them:

"Leave your brother alone now! Explain it to him later, when he has calmed down completely."

The eldest of them thanked Christ and asked him if he was the miracle worker Christ, who was spoken of everywhere and said to be the true god.

Christ replied:

"Yes, I am! And my spirit is the truth, and its effect is charity!

Try to recognise me and act in my spirit, so that after your earthly death you may enter my world of peace and bliss. Go to your Essen brother Leha and let him explain to you the truth about me and eternal life.

My peace be with you!"

The shepherds rejoiced at having seen Christ and, with tears in their eyes, took leave of him and his disciples.

In Gerasa, the Essenes, who also called themselves Christians, were already waiting for Christ. The elder greeted him and his own with the words:

"Christ, Eternal One, be heartily welcome! Beings from the beyond and John announced your coming to us some time ago. We thank you for your appearance. Our endeavour is to walk in your spirit of truth, to act in charity and thus to walk the path to you, into your world."

Christ greeted everyone with the words:

"Peace be with you!"

Turning to the disciples, he said:

"Behold the peace that reigns in Gerasa because the inhabitants – most of whom are Essenes – act in my spirit. Here there are no rich and no poor, because they regard each other as brothers and sisters and help one another in charity. They have all recognised the effect of my spirit."

The brothers and sisters led Christ and his own to their meeting house, where they were hospitably entertained.

The next day, Christ spoke publicly to thousands about creation, the true world, the spiritual fall, the purpose of human existence and the earthly world.

At the end of his speech, an old Jew named Heskaroth approached Christ and said with tears in his eyes:

"Never in my life have I heard such words of truth and charity as I have heard from you today! You must be perfect in your spirit! I, as an old Jew, publicly confess here that only you can be the true god!

I therefore ask you to forgive me my sins, for according to your explanations, I was a great sinner. As a born Jew, I believed in the god of the Jews, the one you call Satan. Only now do I realise that I was his servant.

I practised the profession of a slaughterer in the city of Jericho. For forty-five years I served this god under several rabbis. The last one was called Samalil and surpassed all his predecessors in cruelty. I would rather not go into detail about his horrific activities.

Because, as an eighty-five-year-old man, I refused to slaughter an Arab boy at Passover, something I had often done in the past, a heated argument ensued between me and the rabbi, during which I reproached him for the cruelty of our god. As a result, I was banished. At that time, I fled to the Essenes in Gerasa to ask them for protection and shelter. They granted me both.

Never in my life have I felt as happy and content as I do now with the Essene brothers and sisters in Gerasa. But when I think back on my former life and consider the cruelties I have committed, I feel heavy-hearted. I am old and will soon have to die. Eternal life awaits me, a poor sinner. The brothers and sisters have explained to me that you do not punish, but I have been raised in a spirit of lies and malice, revenge and punishment, and I cannot imagine that you will not punish me for my many great sins."

Christ told Heskaroth to sit down and began his explanation with the following words, which he addressed to all:

"Listen! Only the author of all evil, the tempter, and his servants exercise violence, are domineering and vengeful, and command people to believe in sin. If their lies and cruelties are not obeyed, they exact retribution and punishment. Because Satan, in his deceitful, evil spirit, cannot come in substance, he strives in his boundless rage to draw people to himself through spiritual influence, to make them believe in him and thus subject to him. Thus, with the help of communication with the beyond, he has succeeded in being recognised as an almighty god by people who were once very close to him spiritually, and in elevating his deceitful, vengeful spirit to an irrefutable law of faith.

Consider the Jewish scriptures, which are close to Satan in spirit and in which his envy and anger are openly apparent because human beings are able to inhabit such a beautiful world. There he presents the failure to obey his laws, which were established for his glorification, as sin.

Now understand that sin is only the expression of an imperfection in the spirit; the effect of the lie and wickedness is even recognised, and yet the activity in this spirit continues.

The word sin is the property of Satan and his servants. The word sin is a hypocrisy with which lies and wickedness are veiled so as not to be recognised. With the word sin, Satan tries to intimidate believers and make them obedient to his commands in a deceitful, evil spirit by threatening punishment, cursing, condemning and demanding fasting, sacrifice, prayers and all kinds of ceremonies as penance. Because Satan, whom the Jews call the almighty god and lord, demands this, so do his earthly servants and priests, who consider themselves to be called and chosen by him, in order to be regarded as great by their fellow men, to rule over them, to be glorified by them and thus to lead a pleasant, carefree life at the expense of others.

Behold, no one can sin against me, who am perfect in spirit, because in my spirit I do not demand that anyone do anything for me, or commit a sin if they do not comply.

Every cognisant spirit being has free will, with which it must decide in what spirit it wants to live. Those who rage against me and the spread of my spirit rage against themselves. With their free will, they attune their being in their activity in spirit and thus create their own world, which they take with them to the hereafter upon their earthly demise, where they continue to live consciously and creatively among their peers. If they are deceitful and malicious, they will continue to live among deceitful and malicious beings who will treat them in the same spirit and repay their lies and malice."

Turning to Heskaroth, Christ said:

"Understand now what punishment is and whether I, who am perfect in spirit, can punish anyone! Only someone who is imperfect in spirit, that is, the originator of all evil and his servants, can punish.

It is only because people are spiritually imperfect and follow the abominable spirit that they exercise violence. They reward and punish themselves in this spirit. Just as Satan, who pretends to be the almighty god, considers punishment to be justice, so do his servants.

If people cultivate this abominable spirit, it results in mutual oppression and does not allow for harmony and thus peace. Belief in Satan as god keeps people under the spell of ignorance and makes them fearful of recognising the truth about me and eternal life. In

this deceitful, evil spirit, which demands tooth for tooth, eye for eye, blood for blood, revenge for revenge, people in this world create for themselves the hell of 'spiritual darkness' and mutual oppression. They hate and fight each other and cannot live without punishment and reward.

Heskaroth, understand that all this is demanded by Satan, who pretends to be god. He wants people to live in ignorance and believe his lies, to fear him as a punishing and rewarding god, to worship him and glorify him through ceremonies.

Because people consider faith, which is ignorance, to be the highest good and make no effort to seek and then recognise the truth about me, they imagine god to be a hard-hearted ruler who rules his people in the earthly realm with violence, is gracious to some and punishes others, erects monuments to his generals and mass murderers, and in whose eyes only those who possess much wealth and lead a life of luxury at the expense of others are held in high esteem.

Behold! I, the spiritually perfect spirit being, expect nothing more from anyone than that each person endeavours to recognise himself and the effect of my spirit and that, after he has recognised this, he acts out of love for his neighbour of his own free will, distinguishes truth and goodness from lies and wickedness, and freely chooses the path to me, to my world of peace and bliss.

I tell you: penance, sacrifice, fasting, prayers, ceremonies of all kinds, glorification, piety, sin, punishment, grace and self-sacrifice are only hypocrisy and help Satan, who pretends to be god. With these words, the evil one confuses people in spirit so that I, the Perfect One, and he, Satan, are not recognised.

The activity in my spirit of truth and charity does not tolerate hypocrisy. Hypocrisy is an abomination to me. I favour no one and serve all who seek me and activity in my spirit. Those who are greater in spirit can err more, and such erring ones will be the last to reach me. Those who are small in spirit cannot err so greatly and will therefore be the first. But no one will be disadvantaged, for eternity lies before everyone, and anyone who wishes to do so can claim my help and share in my peace."

With tears in his eyes, Heskaroth thanked Christ for his words of truth and charity. Christ then called all the sick to him and healed them.

The next morning, Christ left Gerasa amid words of thanks from the brothers and sisters who had gathered to bid him farewell, and went with his own to Phutel.

Phutel was a small town whose inhabitants were worshippers of gods; only a few families professed the spirit of Essenism, in which, however, they were more active in their errant beliefs.

Christ went to the town square and rested there with his own. Soon hungry beggars came and asked Christ and his disciples for bread. Since the supply of bread they had brought with them was too small, Christ multiplied bread and meat for hundreds, so that the poor of the town were called and could eat their fill. Among the beggars and poor were many sick people, including lame and blind people. Christ called them all to him and healed them.

This quickly became known throughout the city, and all the people flocked to the square to see the miracle worker. With them came a priest of the gods named Askar, who was also a healer. He brought several sick people with him whom he himself could not heal. He went with them to Christ, bowed before him, and said:

"I am a priest and healer in this city. We warmly welcome you and all who have

come with you. I ask you to tell us who you are and where you come from. The people here cannot comprehend your miracles and would like to know if you are one of our good gods."

Christ returned the greeting and said:

"Askar, I am the creator of the universe and the beginning of all conscious life. My perfection lies in truth and charity. I came from my world to this world and, through my will, I took on human form in order to speak in words to people in my spirit. I want to give everyone the opportunity to recognise me and themselves and everything around them, so that they do not live in faith. For I say unto you: every faith is ignorance!

You worshippers of gods distinguish good from evil, yet you still serve evil because you fear the originator of this spirit.

My name is Christ! Hear my words and then try to recognise me and yourselves!"

Christ explained to those gathered in simple, understandable words the creation, the true world, the spiritual fall in it, and finally the cause and purpose of human existence.

The assembled crowd listened to Christ's explanations for hours. After he had finished his speech, the priest bowed before Christ, thanked him on behalf of everyone and said:

"I now understand that you are the true god incarnate. We have heard much said about you. During your speech, it became clear to me why the Jews revile you and call you a blasphemer. They also call us godless and heathen because we, too, always tell them that they must recognise the supreme evil god as the only god."

Christ replied to Askar:

"Yes, you speak the truth. For this supposed god is a murderer of spirits and men, the originator of lies and all evil – he is Satan. The Jews call him god and follow this spiritual spawn because they are very close to him in spirit."

Askar asked Christ to heal some of his sick, whom his art as a healer had failed, as these sick were considered incurable.

Christ replied to him:

"Bring all your sick to me; I will heal them all by my will."

Askar brought twenty-three sick people to Christ and wanted to explain to him what was wrong with each one. But Christ said:

"Do not do this, for I know every ailment. I want everyone to be healthy!"

The sick felt healthy and looked at each other in amazement. The gathered people marvelled and began to sing the song of the good gods, 'We praise your power in goodness', with joy.

As the singing and cheering showed no sign of stopping, Christ raised his hand and commanded silence.

Askar cried out:

"Christ, you are our god! What shall we do to please you and serve you?"

Christ replied with the words:

"I have come to you in charity and expect nothing else from you than not to believe, but to recognise the truth, to live in this cognition and to always be truthful.

Recognise me and the effect of the activity in my spirit of truth and charity, as far as

everyone can comprehend it. Help one another. Everyone who needs help and does not refuse it is your neighbour.

Whoever acts in my spirit, I am with him and he has my peace, even when evil oppresses him. Whoever rages against me and those who act in my spirit rages against himself and walks the path to the kingdom of Satan. I now take my leave of you.

My peace be with you!"

Then many voices cried out:

"Christ, you good, true god, stay with us! We gladly welcome you and your own. Do not go to the Jews who hate and revile you!"

Christ replied to them:

"You cannot think that far; that is why you make such a request of me. I tell you that I have come for all people. All are equal to me. I must go to the Jews in particular, for they have fallen deepest of all peoples in spirit. For even among them there are those who want to work in my spirit and will accept it.

I will leave one of my brothers here with you, who will continue to teach you in my spirit, so that you may know me fully, if you so desire."

James the Elder came forward and said that he wanted to remain with them.

Christ said to him:

"Then stay with these brothers and sisters and continue to teach them in my spirit. Come and meet us when we are on our way back from Egypt. You will be notified in good time and will find us in the city of Rasada."

Christ and his own bid a warm farewell to James and all those gathered and continued on their way to Hipeas.

Further explanations by Christ

The population of Hipeas consisted of worshippers of gods and Jews. Only a few families professed Essenism.

When Christ began to teach publicly and called the Jewish god a liar and a deceiver, the Jewish leaders and their followers immediately took a threatening stance against Christ and his own. Some already wanted to throw the stones and clubs they had brought with them at Christ. It did not come to that, because the stones and clubs fell from their hands. When a second attempt failed in the same way, they left in shame, amid the laughter of the worshippers of the gods.

Some worshippers of the gods called after them:

"What about your almighty god? Why does he not help you now? You can only carry out the orders of your vengeful god by force!"

Then Christ said to those who were calling:

"Let these servants of Satan go, for they cannot bear the truth!"

Turning to everyone, Christ continued:

"Hear what I say to you now:

The Jews have Satan as their god and do not want to distinguish truth and goodness from lies and wickedness. You again have one god for everything; however, you can distinguish evil from good. Nevertheless, you are ignorant and credulous. Out of fear of the evil gods, you bring them sacrifices so that they will not harm you. Consequently, you too are active in the evil spirit and slaves of evil, because with this activity you also serve Satan.

I say to you: Do not believe, but recognise the truth that can be found everywhere!

You are cognisant beings with free will and must therefore try to recognise everything around you so that you do not go astray and suffer damage to your spirit and body."

Christ explained to the assembled crowd, among whom there were still many Jews, the creation, the spiritual fall in the true world, the cause and purpose of human existence, and eternal life. In addition, he answered all the questions addressed to him.

Finally, the worshippers of the gods and those Jews who had not followed their leaders thanked Christ for his explanations. Some of the Jews who had remained there spoke to Christ:

"Lord, we did not know that you are so good to all people without exception and that you have come to all without distinction. Our leaders revile you and incite us against you. But we see that you are great in spirit and that your works are divine. We ask you to stay with us and continue to teach us so that we may fully understand and recognise you."

The worshippers of the gods replied to the Jews that they wanted nothing to do with them. They accused them of being quarrelsome, of thinking they knew everything better and of wanting to seize everything by force in order to always be on top.

Then Christ said to those who were arguing:

"All people and nations are equal to me. I serve all who seek me and the activity of my spirit and strive to live according to it. Just as there are believers, liars and evil people among all nations, so there are also peaceful people among them who strive for truth. Even among the Jewish people there are such people who seek the truth and want nothing to do with the spirit of the Jewish god that is commanded them to believe in.

Whoever wants to act in my spirit of truth should strive not to be one-sided and should not say: I like one fellow human being and dislike another because he has been brought up in a different spirit.

If someone has attained cognition in my spirit, let him try to carry it everywhere, to all people, in charity. Only when he sees that his efforts are in vain and his charity is met with lies, hypocrisy and malice, is it appropriate for him to say to this person: 'You recognise the truth as I do, but you consciously rage against it. By doing so, you are making yourself similar to Satan in spirit. I want nothing more to do with you; go away from me! I pity you! Nevertheless, I bear you no grudge. Go to your kindred spirits and live with them, so that you may feel its effect on yourself.

Once you have acted enough in the deceitful, evil spirit and realise that you have acted badly, and sincerely strive to walk in the spirit of truth and charity, then you can count on my help again and you will be my brother or sister.'

Therefore, do not reject anyone as long as they do not act maliciously towards you and try to circumvent the truth with hypocrisy and lies or seek to destroy it.

After some time, a brother named James will come to you; he is mine. He will continue to teach you in my spirit. Welcome him and be brothers and sisters to one

another!

Since you have come to me to be cleansed of the spirit of faith, ignorance, lies and malice, I will also heal those who are afflicted with physical ailments.

Come to me, all of you who are physically ill!"

Forty-two sick worshippers of god and Jews came to Christ, and each of them wanted to complain to Christ about their sufferings.

Christ interrupted them and said to them:

"Behold, just as you all get along with each other now as sufferers, it would be good if you got along just as well later, as healthy people. Therefore, always try to be brothers and sisters to one another and help one another in charity."

Several cripples and a blind man did not dare to join the sick. They said:

"No one can help us, for crippled limbs cannot be healed! No one can make a blind man see!"

Christ called these sick people to him and said to them:

"I can heal everyone's physical suffering, but not the evil, deceitful spirit of those people who recognise the effect of my spirit of truth and neighbourly love and yet turn against it out of malice; I cannot free them from this spirit of theirs. I cannot even help them, because they do not want to be helped and there is no compulsion in my spirit. All these beings live in the world they have voluntarily created for themselves with their own will.

Now see how my will works: Be all well!"

Each of the many sick people first looked at themselves, then at the others in amazement, and finally they all cried out joyfully:

"We are well! Christ, true god, we thank you!"

Some of those who had been healed wanted to give Christ money, jewellery or food as gifts. Christ rejected the gifts and said:

"I have not come to live a life of luxury at the expense of others. I have come out of love for you, to serve you and to make you aware of the consequences of acting in the spirit of falsehood, self-love and malice.

Follow my example: if you have something to spare, use it to help those who have less than you, for everyone who needs help is your neighbour.

I tell you: the least you give to your neighbour, you give to me – because you are acting in my spirit. Only in this way can everyone attain peace, so that they can pass it on to others.

Take from the abundance of fruits and treasures that this earth offers you and enjoy them in peace! Serve one another in charity, then you will have no need to suffer. Moreover, there will be no masters and servants!"

Then some Jews brought an old man who was paralysed in his hands and feet and therefore had to be carried. They said to Christ:

"Lord, have mercy and help the lame man! He was once our rabbi. He was expelled from the High Council in Jerusalem because he was associated with the Essenes and was good to all people. He often remitted the tithe to the poor."

Christ approached the sick man and said:

"Abachs, get up and be well!"

The lame man looked around in amazement, stood up and felt completely well. He knelt before Christ and said to him with tears in his eyes:

"You are truly god! I thank you for healing me. The Essenes have told me about your incarnation and your works of charity. Now I have the good fortune to see you in person and to feel your will in its effect on me. Christ, help me to fully recognise you and the effect of your spirit!"

Christ replied:

"If you, Abachs, want to know me and act in my spirit, then welcome Brother James, who will come to this city in a few days; he is mine. He will bear witness to me and continue to teach you all in my spirit.

My peace be with you!"

Christ took leave of the assembled crowd with his own and continued on his way to Hesbon.

Upon arriving in Hesbon, the worshippers of the gods were holding their service in the town square to ask their gods for a good harvest. Christ and his disciples joined the other participants and watched the ceremonies for a while. When the priest had finished, he went to Christ and welcomed him and his own warmly. He asked who they were and whether they had any wishes. He would even be willing to hold a service for them.

Christ replied:

"We are passing through on our way to Egypt and want to rest in your city. If you and your people want to hear me, come to this place in the afternoon and I will tell you who I am and what you need to know."

The priest thought he was dealing with Roman scholars. He immediately conveyed the invitation to the assembled crowd and urged them to be sure to come in the afternoon, as the guests were highly educated and would certainly have much new information to share.

Christ then left the square and went to the town well, where he rested with his companions in the shade of a tree.

Soon many curious people came from all sides, including beggars and poor children who were hungry and begged for alms or a piece of bread.

Christ multiplied cakes, bread and mutton and gave the children and beggars food to eat. The children soon became very trusting; some sat on Christ's lap and stroked his beard.

Christ told them about good and bad children. Pointing to a small tree, he said to them:

"Look how crooked this little tree has grown. It can easily be straightened because it is still young and flexible. But once the tree is big and old and its trunk is very thick, it can no longer be straightened. The trunk will break rather than bend.

It is the same with you little ones who will one day grow up. If you grow up in a good spirit and are truthful, you will be upright, truthful people when you are grown up. If, on

the other hand, you grow up in an evil spirit and become accustomed to lying, you will later walk crooked paths; you will develop into evil and deceitful people and will no longer be so easily led to goodness. Therefore, always be truthful and good and help one another. In this way, you will walk the path to me in my world, where only good beings live!"

The children had listened attentively and some embraced Christ with joy.

Now Christ turned to the beggars, some of whom were sick and others crippled. He called them to him and healed them all. Among the twelve sick people was a four-year-old child who had had a crippled hand since birth. Those who had been healed thanked Christ and afterwards told the townspeople about the miracle that had happened to them and how the strangers had been kind and helpful.

In the early afternoon, the people flocked to the town square and waited curiously to hear the foreign visitors to their town speak.

When Christ appeared in the square, the gathered crowd welcomed him with cheers. A priest named Muscha greeted him and his companions and invited them to take their seats on the benches in front of the altar.

Some worshippers of the gods tried to expel the Jews from the square. For this reason, Christ asked the priest to announce that the Jews would also be allowed to hear his remarks. The priest communicated this request to the assembled crowd, but added that the Jews would only be tolerated here as long as they remained quiet and did not disturb the gathering. In the latter case, they would have to leave immediately.

Christ then stood up and began his speech:

"Peace be with you!"

You have all come here to hear something new from me. But I bring nothing new from myself, even though my words will be new to you.

So listen:

I am the creator of the universe and the beginning of all conscious life. My perfection in spirit is the truth, and its effect is charity. I have come from my world to this world I created and have taken on human form and the eternal name of Christ in order to exemplify the activity of my spirit to all people and nations of good will.

So I have also come to you, so that you may recognise me in the truth, see the effect of acting in my spirit in the works of charity, and no longer serve evil in spirit – Satan – in faith, which is ignorance.

Christ then explained to the attentive audience the creation, the true world, where lies and all evil come from, their originator, their influence on people, and the actual purpose of human existence. Finally, Christ said, pointing to the statues of the gods:

"Behold, you make statues out of stone, which according to your belief are supposed to embody good and evil. However, they only reveal your spirit, which you exercise.

You have heard the explanations in my spirit and seen my works of charity. Think about what has been said and try, as far as possible, to live in this spirit and walk the path to me in my world.

Those who act in my spirit and serve their neighbour serve not only me, but also themselves. I expect nothing else from you but to be true and to try, as far as each of you can comprehend, to recognise everything and to serve others in what you have recognised. Only Satan, who pretends to be the almighty god, with his own, in his imperfection and

deceitfulness in spirit, needs glorification, prayers, sacrifices and all kinds of ceremonial worship.

In this spirit, cognition is forbidden and belief is commanded, so that its originator and his advocates are not recognised as deceitful and evil. The ceremonies you perform are only intended to distract you from deeper thinking, so that you remain ignorant and thus follow evil in spirit as servants."

Then the priest said:

"Christ, we recognise from your words that you alone can be the eternal, true god! But tell us how we should live rightly!"

Christ replied:

It is not difficult to act in my spirit. Seek to know everything and believe nothing! Be truthful and serve one another; then you will all have peace and walk the path to me in my world of joy and bliss."

Then Christ called all the sick to him and healed them by his will.

Those who had been healed thanked Christ for his love for his fellow men. They went to the statues of the gods and called out to the people:

"We have lived in faith until now and now realise that this is ignorance. But now we are beginning to recognise the truth about god and the effect of his spirit. We no longer need statues and will not hold ceremonies for the gods in future."

After these words, they knocked over the statues of the gods and smashed them to the applause of all those gathered.

It was evening when Christ closed the meeting and the listeners thanked him and took their leave. He and his own were invited to dinner by the city leaders. After the meal, Christ continued to teach until late into the night.

Early in the morning, thousands had gathered in front of the house where Christ had spent the night to see him again. Among them was a delegation of Jews who asked Christ to be allowed to worship him as god and call themselves Christians after him. Christ reminded them of his words that all people of good will were equal to him.

Then he said:

"I know why you are asking this question. You want the people of the city to accept you and count you among their own. But this does not depend on me, but on yourselves. If you accept my spirit and act in accordance with it, all the inhabitants of the city will regard you as brothers and sisters. No one will despise you because of your circumcision, since they now know that it is only an earthly ceremony performed in an abominable spirit."

The city leader Makar was present during the conversation. He replied to the delegation that no harm had been done to a single Jew in Hesbon until now. Then he said, "We have only reproached you for your god being the chief of all evil gods. Today you yourselves can see that we spoke the truth. But we admit that we too were mistaken and have only now recognised who the true god is. We will bear you no ill will and will be brothers and sisters to you if you are honest with us and renounce the abominable spirit that your god compels you to follow."

Then some townspeople brought a sick woman to Christ. She was suffering from dropsy and wished to see Christ before she died.

Now she said to Christ:

"Lord, I have heard of your words of truth and works of charity, and I know that you are the true god. I am happy to have seen you once before I pass away. Now I am no longer afraid to go to the afterlife, for I know that you are good and help everyone."

Christ took the sick woman by the hand and said to her:

"Bethar, get up and be well!"

Bethar got up and saw and felt that she was well. She threw herself down before Christ and said:

"My god, I thank you. During my illness, thoughts came to me to see you and even the secret wish that you might heal me. Now my wish has come true and I am completely healthy. So now, as a healthy person, I want to joyfully work in your spirit and spread it further."

Christ lifted her up from the ground and replied:

"Behold, my joy is great when a cognisant being allows itself to be helped out of the spiritual swamp and freely chooses to live in my spirit.

My peace be with you!"

The people gathered to bid farewell cheered Christ, and many cried out:

"Christ, stay with us and continue to teach us!"

Christ replied that many other people were waiting for him and also wanted to hear his words.

Finally, Christ said:

"In a few weeks, a brother named James will come; he is one of mine. Welcome him. He will tell you more about the effect of my spirit of truth and about the practice of charity."

The son of the priest Musha, named Jetar, wanted to join the disciples and asked Christ to take him with him.

His words were:

"It is my father's wish that I hear all your words and recognise the spirit of truth in your works, so that I may later carry them on myself!"

Christ replied:

"Come with me and become my disciple."

Amidst shouts of thanks from many of those gathered, Christ left the city with his own and set off for Machiars.

In Machiars, the Essenes welcomed Christ and his own. Christ spoke to the Jews and worshippers of gods for two days and healed all their sick. From there, the journey continued to Agara.

Upon entering the city of Agara, they saw a man chasing a dog and beating it with a stick, breaking off one of its front paws. The dog whimpered in pain and, hopping on three legs, sought protection from Christ. The man, however, wanted to continue beating the dog. But then the stick fell from his hand, and Christ pointed out to him the cruelty of his actions against the animal.

The man replied angrily that the dog had stolen and eaten his meat. He grabbed the stick again and tried to beat the dog once more. But this time, too, the stick fell from his hand. He stood there stunned and looked at Christ.

Christ then asked him whether the animal could recognise what was good or evil. The man said no.

Christ then said to him:

"So you know that the animal cannot recognise this, but you still torment it because it unknowingly ate your meat. See what testimony you give of yourself through your cruel behaviour!"

The man looked at Christ in shame and walked away, saying:

"Take the dog and keep it yourself!"

Christ then healed the dog with his will, whereupon it never left his side. Mary then took it into her care.

When Christ came to the town square, many Jews immediately gathered, among them many leaders and rabbis. Full of curiosity, they awaited Christ's address. He explained to them who he was and why he had come to them. When he went on to speak of their scriptures and called their god a liar, a hypocrite and a deceiver, the Jewish leaders began to curse and shouted:

"You blasphemer, you should be killed on the spot!"

When Christ replied that by doing so they were only proving themselves to be true servants of the evil one in spirit, the Jews shouted even more confusedly, and one of their leaders cried out to Christ:

"We are not born of fornication like you! Our god is mighty, and we are chosen by him! We revere him and owe him obedience because he has given us the power and authority to rule over other peoples. I can only tell you that you will not escape his vengeance!"

Christ replied:

"Yes, your vengeful god is a murderer of spirits and men who has not stood in the truth. He is the originator of lies and all evil, a being who spiritually discards himself.

You leaders and rabbis are spiritually very close to this being, and that is the only reason why you seek to spread his lies and malice.

I ask you: can such a spiritual being, who forbids cognition, who chooses a people for his lies and atrocities and demands from them blood and burnt offerings of tortured animals and even humans, who commands his chosen people to rob and kill other peoples, who curses, punishes, condemns and takes revenge down to the fourth generation, be perfect and the true god?

Tell me: can there be anything more imperfect and evil in spirit than this god of lies and vengeance of yours? Do you not see that this god of yours is the greatest spiritual spawn – Satan?"

After these words, the Jewish leaders and the rabbi wanted to pounce on Christ with their servants and take him prisoner. Christ raised his hand, and they all stood there unable to move. None of them could move their hands or feet.

Then Christ said to them:

"I came to you in peace, and because I tell you the truth, you want to kill me. You are close to your god in spirit. But just as he is powerless against me, so are you, his servants, powerless against me.

Behold, I, the perfect, greatest spiritual being in spirit, the creator of the universe and the beginning of all conscious life, have created this world out of love for my neighbour and have come to you myself to tell you the truth and to help you. You know me and the effect of my spirit, but you do not want to renounce your abominable spirit because you seek to gain earthly advantages at the expense of others through it. You liars and hypocrites, you strain out a gnat but swallow an elephant.

In order to enjoy prestige among the faithful, you put on long robes with wide, embroidered hems and allow yourselves to be called masters, but you are masters of lying and deceit. You recite long prayers for which you are well paid by widows and orphans, and you constantly demand sacrifices from the faithful so that you can live in luxury. Thus you are the greatest instigators of Satan, who pretends to be the almighty god. As such, you command people to believe blindly so that you can live well at the expense of others, and you forbid cognition because you know that knowing the truth would put an end to your priestly glory.

That is why you praise Satan as god and strive earnestly to be his worthy servants. And because he calls his lies, his punishments, his vengeance, his condemnation and his insatiable bloodlust holy, you too, his representatives and priests on earth, must call him a holy and almighty god.

I know that my words are in vain for you, for you will remain servants of Satan for eternity. I endeavour to show you the consequences of your actions in the abominable spirit, but you close your ears and do not want to hear the truth.

Is it not sad and shameful when human beings close themselves off from the truth and voluntarily remain in the spirit of lies, revenge, malice and destruction?

Hear me, you leaders and rabbis!

I, Christ, expect nothing more from anyone than that they seek to recognise everything around them in truth, and after they have recognised it, that they serve others in charity with this cognition.

I have no need of representatives or priests on earth, for I do not want to be glorified, nor do I demand sacrifices from anyone. Only Satan, who pretends to be the almighty god, and his servants demand glorification and sacrifices; and whoever glorifies them and brings them sacrifices is the same servant.

You may sacrifice the whole world to your god, worship him day and night, perform the most beautiful ceremonies with singing, music and drums, and make the greatest fools of yourselves, but he will always remain Satan and you his servants. You blind guides, deceivers and exploiters call what you have stolen from your fellow human beings your property; and when the robbed take the slightest thing from you because they are hungry, you call them thieves! You punish him and invoke your god, who grants you, as his chosen ones and representatives, the exclusive right to deceive, exploit and rob.

Behold, I want to help you in my love for my neighbour; but you reject me and curse me for it. Thus you create hell for yourselves, where you will live eternally, for there is no death. There, everyone has the desire to rule over others and to lie to them, which serves no one, because everyone acts in the same evil spirit. In the hereafter, in your future life, you will no longer see those whom you now exploit with the help of violence; for they will

be redeemed from you and will live among their own kind. They will seek the truth and find the way to me in my world.

But you liars and hypocrites will follow the originator of all evil and come to him in his kingdom. There he will continue to impose his desires on you and carry out his abominable deeds. You will indeed carry out and desire the same in his spirit, but you will be subject to his power and violence.

Thus, each of you will feel the effect of that spirit upon yourselves and be essentially disfigured by it. For every cognisant being creates for itself, with free will, the spiritual world in which it will live forever.

Whoever rejects me, the spiritually perfect being, and the activity of my spirit, rejects himself.

You have now heard my words and know who your god is and where the activity of his evil spirit leads. If you want to continue to rage against me out of malice, it is your own will."

Then the Jewish leaders and the rabbi were able to move their hands and feet again. They looked at each other and left the place in shame.

The people thanked Christ and remained. Christ then healed all the sick who came to him or were brought to him, and then went with his disciples to the Essenes, whom he continued to teach.

The next day, Christ took leave of the Essene brothers and sisters and told them that he was going to Rasada with his disciples. The eldest of the brothers and sisters remarked that Rasada was on the other side of the sea and that there were no ships in Agara to take them across.

Christ replied:

"Then we will walk across the water! It will carry us, so that we will reach the opposite shore with dry feet. Come with me and see how I solidify the water with my will!”

Christ's words soon spread throughout the city. Hundreds of residents flocked to the beach to see and witness the crossing on the water to the other side of the sea.

Christ stood on the shore just in front of the water and said to the gathered crowd:

"Behold, by my will I will solidify the water, which is created from orderly, condensed and bound spirit without substance, so that it will carry us with ease!"

He raised his hand, then took several steps on the water and said to his own:

"Follow me and see for yourselves that the water has become solid!"

Some of the people cried out in admiration:

"Christ, you must truly be the creator of the universe! We now see for ourselves the effect of your will, which the water of the sea obeys!"

First, Mary stepped onto the solidified water with the little dog, which jumped around her joyfully. She was followed by a few individuals and then all the other disciples. The crowd gathered on the shore cheered Christ. The crossing took a full hour.

When Christ and his disciples reached land, he said:

"See how I restore the water to its former state!"

He raised his hand and the water became as it had been: it moved and made waves as a light wind blew.

The journey continued via Rasada to Saba, where there was a community made up of numerous Essenes. Christ and his own were welcomed with great joy. Christ taught them, healed all the sick in the city and raised the daughter of the Essene leader Abtala, Martha, who had died of fever the day before. The local Essenes already called themselves Christians.

The rest of the journey to Egypt took them via Machra and Handar to Sula. In Sula, Christ taught for several days, multiplied bread and meat for thousands, and healed all the sick. The population recognised the effect of his spirit as good. Christ could not fulfil their request to stay with them longer.

He said to them:

"Even though you cannot see me, I am with you in spirit. I must now go to other brothers and sisters who also want to hear my words and see my works and are already waiting for me.

Go to the Essene brother Michar in Handar. He has recognised the effect of the activity in my spirit and will tell you more about me and eternal life and teach you.

Peace be with you!"

Continuing their journey, Christ and his own came to the city of Phara. Prompted by Christ's explanations, many Jews and worshippers of gods converted to Essene Christianity. Christ was asked to stay with them longer so that he could tell them more about truth and charity. Christ asked his disciple Thaddeus to remain there, to teach in his spirit in the city and also in the surrounding area, until he, Christ, returned.

Christ remained in Heroopolis for one day. Mary visited several Essene brothers and sisters who had seen Christ as a boy. Their journey then took them to Phiton.

In this city there was a large Essene community that had been informed of Christ's arrival by beings from the beyond. The arrivals were greeted with great jubilation. The elder of the community thanked Christ on behalf of all for his appearance. Afterwards, they were led to the Essene house, where food and lodging had been prepared for everyone.

The next day, Christ taught and healed all the sick people in the city. After a two-day stay, the journey continued to Etham, the capital of Lower Egypt.

Etham had a population of 60,000 and was the seat of government. The leader of the province of Egypt appointed by the Romans was Rasethma, who had been appointed to this post several years before the birth of Christ.

The Egyptians were very hospitable, many of them eager to learn and well-educated. They were all worshippers of gods. They practised this cult in many different ways. Some groups knew how to communicate with the afterlife, which they did, however, with errant, devout beings from the beyond. Rasethma strove to unify the various cults of the gods. In some cases, the Roman belief in gods also found followers.

The population engaged in agriculture, livestock breeding and trade, and practised numerous crafts.

Sheep, black buffalo and birds were bred, and fishing was also practised. The main crops grown and harvested were wheat, beans, onions, garlic and various types of

vegetables.

The building trade, including stonemasonry, and pottery were particularly noteworthy.

Trade was conducted with all neighbouring countries, including Upper Egypt.

Christ speaks at the University of On

Christ was asked by the board of the University of On in Etham to teach as a guest at their university. Christ agreed to come to On. After a two-day stay in Etham, Christ went with his own to On, where he was welcomed by the entire teaching staff.

The next day, Christ was led into the hall where all the scholars were gathered. Christ asked the board to allow the students to listen to his lecture as well. The board immediately summoned them. Out of gratitude, Christ was greeted enthusiastically by the students. Christ took his place at the lectern and began his speech with the following words:

"The highest knowledge among all knowledge is sought by the cognisant spirit of man in the answer to the question of creation. He asks: Who created all this? Where do we come from? Why are we here? What is the purpose of life? Where do we go after earthly death?

So I will explain creation to you:

I am the beginning, the eternally conscious life! I am the perfect, cognisant spirit being, the creator of the universe! So I will lead you back in spirit to eternity to give you a clear picture of the origin of the world and of life. So listen:

The spirit is the foundation of life. And life means creation! Through my all-encompassing spiritual being and greatness of spirit, I recognised all spiritual beings and everything they need for conscious life. Thus I myself was faced with the decision of whether to create eternally alone, or to enable all spirits that had been beside me since eternity to live, that is, to create, namely the cognisant spiritual beings, the non-cognisant spiritual beings and the spiritual units that had no entity. Since I knew in my all-encompassing cognition what every being needs to live, I ordered and grouped the spiritual entities that existed beside me without activity or effect through my will, slightly condensed and bound them, and stimulated parts of them in this form to perform certain activities; they will perform these activities for as long as my will has decided.

The spirit without entity, thus ordered, condensed and bound in its various harmonisations, feels neither joy nor pain and repeats its activity without ceasing, that is to say: it does not wear itself out, even when it is forced into an even greater density. This condensation has been gradually built up and carried out here since the existence of the worlds. Thus, according to my will, the true world – my world – came into being, and at the same time this world – your world. Through the attunement of all spirit, through its radiation in the true world, the spirit beings incapable of cognition gradually awoke.

A spirit being incapable of cognition is a being that has been bound to a certain spirit since eternity. This spirit being is therefore spirit, which, according to its original nature, gives form to the being, which in turn serves the spirit bound to it. Here on earth, the spirit is the bridge to adaptation to the already condensed smallest spirit. Incapable of

cognition therefore means: creating according to its original nature. The spirit being incapable of cognition is not aware of its life and thus of its creation. It cannot therefore recognise what is good or evil.

The creation of these beings according to their spirit incapable of cognition had such an effect on the spirit beings capable of cognition that they also gradually awoke to life – conscious life, but endowed with free will. The spirit capable of cognition of these beings recognised everything around it according to its spiritual greatness.

The cognisant spirit beings recognised me and the effect of my creation in the perfect spirit of truth and charity. Their life, that is, their activities, unfolded in my spirit. Peace and harmony reigned everywhere. The greater in spirit served the lesser in spirit and vice versa: the lesser in spirit served the greater in spirit. This went on for an eternity.

Behold, from me, the perfect, greatest spirit being, to the smallest spirit being capable of cognition, there are no two beings that are the same in spirit. Thus, one spirit being was very close to me in spirit. This being came to me and demanded that I give it so much spiritual greatness that it would become equal to me. I explained to it that spiritual greatness is an original quality, that spiritual beings cannot be divided, and that even I cannot go beyond my spiritual greatness. I also told it that I am the one who has been consciously living since eternity, not because I want to be, but because it is my original quality. For apart from me, no one could have accomplished creation. I further explained what his desire would have meant for him and for many cognisant spiritual beings for eternity.

Nevertheless, that being left me, conceived the lie and said that I was not just. It engaged in malice, self-love, revenge and retribution, as well as envy and hatred. It found spiritual beings who followed it and became similar to it in spirit and nature. The smaller part absorbed itself completely in its spirit, even though they too recognised what consequences this would have for them. The greater part of those who followed it simply believed it. Through their activity in the imperfect spirit, they disfigured their nature.

They voluntarily left the true world with the spiritually self-destructive being, Satan. Due to their actions in the imperfect spirit of lies and malice, most of them were later seized with horror when they realised the consequences of their actions. They could no longer return to my world and so they fell into spiritual powerlessness.

See, since I knew from eternity that many cognisant spiritual beings would not remain in my spirit and would follow that being, I had to enable all these spiritual beings – without distinction – to live with free will. And because I knew what was to come, I created this world to awaken those who had followed Satan in faith to conscious life again, so that they might recognise the true and the good as well as the false and the evil, and then decide of their own free will in which spirit they wish to spend eternity: either in the spirit of truth, whose effect is charity, or in the spirit of lies, whose effect is destruction.

Thus you recognise the purpose of this world and the meaning of earthly existence. This is how life on this world came to develop. As I told you earlier, this world was also built from grouped, slightly condensed, bound spirit that has no entity. It was created at the same time as the true world, which is destined for eternity. From that time on – which represents a sea of time – the condensation began. Thus, spirit without entity is the foundation of the worlds.

Through its activity, movement and radiation, even the smallest spirit incapable of cognition was attracted here, and those beings awoke to life and unconsciously created according to their original nature. Their creation attracted ever larger spirit beings

incapable of cognition. As a result, the condensation increased more and more over time. The plant and animal kingdoms became more diverse, and many animal species and plant groups grew to such a size that you cannot imagine the size of these species today. The largest animals reached a height similar to that of trees today. This went on for a sea of time.

Movement and radiation used to be faster than today; they slowed down due to the greater density. About 150 million years ago, the first spiritual beings capable of cognition, who had voluntarily left my world with Satan in faith, were drawn here to this world. They awoke from their powerlessness and lived consciously. Immediately after awakening, they regained their memory of me and my world. They were not earthbound, had no solid bodies, and entered my world after a short time. This went on for millions of years. Gradually, spirit beings who were more lost in spirit and more disfigured in nature came to this world. Their bodies became more and more dense and eventually became earthbound. Thus, after many ages, the gender 'female' came into being. Because the cognisant spiritual beings who were more disfigured in their essence could no longer find adaptation to the spirit of this world alone, they were attracted to the smallest spiritual beings of the female, which were inherent in the body, developed for reproduction and destined for adaptation. Thus, the 'human woman' became a mother, who gladly took on this task out of love for her neighbour. At that time, there was no worry about daily bread. There was an abundance of fruit and molluscs, which were available in abundance.

At that time, people acted in my spirit; peace and bliss reigned among them. With the arrival of even more lost spirit beings – and thus even more disfigured in their essence – who were capable of cognition, the smallest spirit inherent in the woman attuned itself through activity in the imperfect spirit and through the subsequent condensation. Parts of the body changed in many beings, and thus the second sex, 'man', came into being. From this time on, woman and man must stimulate the spirit inherent in the body, which serves earthly life, so that it prepares for construction in the womb. At a certain time, the spirit being lying in powerlessness is then attracted. After its adaptation, it builds up the earthly body. The sex – whether male or female – arises from the characteristics it brings with it. Thus, a woman will always be able to show more charity than a man. But in eternity there is no sex; it is only now an earthly necessity.

You see how helpless a spirit being capable of cognition is when it comes into this world; what charity must be shown to bring it to the point where it becomes independent, which is not the case with the spirit incapable of cognition. Its work is always the same, unless the greater spirit compels it to perform certain activities. The development of beings of the non-cognisant spirit in this world has undergone the same order as that of beings of the cognisant spirit. A cognisant spiritual being that is already adapted or awakened will not find a second time the adaptation to be able to lead its own life in this world again.

Through the actions of human beings in the imperfect spirit of lies and malice, they took this spirit with them into the afterlife. This created the adaptation for the deceitful, evil spirit being living consciously in the afterlife, through which it became aware of the earthly world. Its first desire was to come to this world as well. However, it soon realised that there was no adaptation available for its disfigured being and its spirit active in evil. Full of anger at the impossibility of putting its intention into practice, it sought further possibilities. When it saw that the Mine spoke to humans through mediators and brought them closer to my spirit, it sought to find such a human mediator. However, it could not find anyone who could offer it the adaptation it needed. It was not until 3300 years ago that it succeeded, with the help of a being from the beyond who had already passed through the earthly realm and was very close to it in spirit, in seizing the power of a human

mediator. This being, who was close to Satan in spirit, now made use of the speaking tools of the mediator, whose name was Abram. The latter came from a tribe of robbers who were just as close to Satan in spirit and, as such, willingly accepted all the lies spoken through the instrument and carried out the atrocities demanded. You know the Jewish people who once inhabited your country and had to leave it because of usury, fraud and robbery. With the help of otherworldly beings close to him in spirit, Satan spoke to this people through human mediators, saying that he was a zealous, terrible, punishing, almighty god and creator of this world.

You read in the Jewish scriptures how deceitful, evil and bloodthirsty this being is who claims to be god. His abomination in spirit affects not only the Jews, whom he has chosen as his holy people, but also all other peoples who come into contact with this spirit, share in it, and act upon it.

You see how ignorance and belief in power are increasing among the various peoples, and how few people there are who seek to recognise me, the eternal truth, so that through the error of many, this beautiful world is being turned into hell.

I say to you: do not be believers, but recognise! Open your eyes and you will find the truth everywhere! It serves you to recognise. Understand the purpose of earthly life and learn from me that only in recognising the true and the good and in working for the common good is a peaceful, contented and happy life possible for spiritual beings capable of cognition – human beings.

I, the creator of the true world as well as this world, have taken on human form through my will in order to bring my perfection in spirit closer to human beings in language and through works of charity, if they are of good will to accept my spirit and to act in it. I, the Eternal One, who through the original nature of my spiritual being led a conscious life-creating existence from eternity, recognised all spirits who, depending on their spiritual greatness, unconsciously built up a being; that is, the greater in spirit attracted smaller spiritual beings to themselves, and so this took place from the smallest spiritual being through plants and animals to the cognisant spiritual being. Thus, through my eternal creation, I recognised what all spirit needs in order to create life. Therefore, I had organised a part of the spirit without entity into worlds, thus offering all spiritual beings the opportunity to lead an unconscious or conscious life-creation.

Behold, just as the lesser in spirit always serves the greater in spirit, so too is the greater in spirit obliged to serve the lesser in spirit. This is the effect of my activity in the perfect spirit, according to which the spiritually unknowing acts unconsciously. Only those who are capable of cognition can, of their own free will, disregard my spirit to their disadvantage by acting in an imperfect spirit. I alone am perfect and greatest in spirit, not because I want to be, but because it is in my original nature. Apart from me, no one can muster the greatness in spirit to recognise everything, to create everything and to be as constant in truth and charity as I am.

You see me only as a human being and marvel that I am the creator of this universe, which seems immeasurable to you, that I was born as a child through a mother and grew up physically like other human beings. I tell you that my decision, made in eternity, to bring my spirit of truth and charity to the spiritually lost humanity living in this world at a certain time, could only be accomplished through the incarnation of my being itself, for which I, like other human beings, had to make use of the earthly spirit.

Understand that in order to speak to you humans and make my perfection in spirit comprehensible to you through works of charity, I had to undergo the human way of life and development for this very reason. Had I, as the creator of this world, come in a

different form, in an earthly, condensed physical form, human beings would never have been able to understand my works of charity, for they would have regarded me as a superbeing who feels neither pain nor joy. But now they see me as a human being like themselves, yet with perfect qualities, and therefore feel my charity towards them. Through this they recognise what spirit I am, the perfect, greatest spiritual being in spirit, and the effect of the imperfection of the counter-spirit, which is spread by Satan, who pretends to be an almighty god.

My incarnation took place solely through my will, by making use of the earthly condensed spirit of a living human being, a physical mother, who was spiritually closest to me as a cognisant being in the true world and who came into this world voluntarily for this purpose. Through my incarnation as a child, my spirit had not undergone any change, since I, the creator of the universe and this world, am subordinate to the spirit, which has no essence, and I cannot become spiritually limited or even unconscious.

Remember: it is not the nature of the earthly body that makes the spirit of man great and capable of cognition, but the spirit being inherent in it and guiding it with its abilities. I came from the true world into this world I created and took the name Christ so that in future people would not be misled by the name 'god or gods' and would recognise me, the spiritually perfect being, as well as themselves in the truth. The path I have laid out is simple, clear and light, and it leads everyone who walks it back to me, to my world of peace and bliss, which they once voluntarily left through their belief in the originator of lies and wickedness, Satan.

I see that many of you have questions you would like to ask me. I am happy to answer them."

Some scholars announced that they could not follow the spoken words quickly enough to fully comprehend everything. They had many questions and asked for patience if their questions turned out to be too simple.

"I do not reject anyone when I see that the questioner has the will to know," Christ replied.

Then the scholar of earth history, Hippocrates, stood up and said to Christ:

"Lord, I could see from your words that you must be spiritually perfect; but I ask you to explain to me how and from what the water was created, which is present in the air and in liquid form as water on earth?"

Christ replied:

"I explained creation to you at the beginning and said that everything you can see or touch as solid or even perceive in this world is spirit – including water.

So let me give you a parable:

Look at the universe! The earth is the core. Around this core are grouped the stars, which force the core into activity – into rotation. In the same way, the water particle is condensed from particles consisting of cores and other even smaller particles grouped around the core. You cannot perceive the cores and particles with your eyes. The water particles are found around and on the core of the earth, invisible in the air and visible as clouds. When these particles reach a certain density – heaviness – they fall to the earth as rain, from where the water particles return to the air through heat radiation and evaporation, and then back to the earth, thus serving the communal life of living beings.

Behold, water is the most important thing in creation in this world. In water, the simple, unrecognisable spirit found the substances necessary for creating life, through which the entire life of plants, animals and humans gradually developed and evolved. Thus, every living being, from the smallest to the largest in spirit, serves the others, and human beings, as cognisant spiritual beings who can recognise all this, are in turn obliged to serve all that is small in spirit through their creative work. Their creative work should be constructive and not destructive.

This world, which serves the awakening of spiritual beings, is in a state of constant coming and going. It is not perfect because it serves to awaken the various spiritual beings, both those incapable of cognition and those capable of cognition, the latter to cognition."

Christ then turned to the questions of Satilos, the scholar of astronomy, and said:

"You star researchers are very busy with astronomy and even calculate the trajectories of many stars, and according to your judgement, also their distances from each other and from the earth. You give the stars different names and interpret their meanings differently, from which you then spin a particularly mysterious science.

So hear what I have to say about this:

All the stars, visible and invisible to you, are created from the spirit, which has no substance. They are parts of world systems whose task is to force the earth to revolve and keep it in its orbit through their attractive and repulsive forces.

Recognise that there is nothing mystical about the existence of the stars and that each star is a necessary link in the entire universe. As long as it is necessary, there will be no destruction, and thus no end to this world, through consumption, collision or cooling, because the preservation of this world lies in my will as its creator. Once you leave this world and continue to live in the worlds of the hereafter, this world with its stars no longer exists for you, because you cannot perceive it. You are free spiritual beings and enter the sphere world that you attune yourselves to spiritually.

Christ answered the questions of the healers with the following words:

"Just as after creation, the spirit, which has no entity, serves the spirit with entity, which is so small that you cannot perceive it, unconsciously through the plants and animals in its original form, to the cognisant spirit being – the human being – so the greater in spirit, who is also always the leader, is obliged to serve the lesser in spirit. Thus, in the earthly realm, one spirit being creates life substances for another, to which the being can adapt – depending on its attunement – in order to build up the earthly body and lead an unconscious or conscious life. In this way, every spiritual being that enters this world builds up its physical form and shape, whereby its original nature, as well as the spiritual attunement of its spiritual greatness, is decisive.

The smallest spiritual beings inherent in the body are guided only to a certain degree by the spirit that forms the eternal being of the living creature, whereby it is able to perceive earthly influences through these smallest spiritual beings. The influences are received by the more condensed small spiritual beings of his body and passed on to the even smaller, already less condensed spiritual beings until they reach the original spirit that forms the eternal being of the living creature, which then processes them in the form of thoughts and feelings and expresses them through its own influence on the smallest spirit inherent in his body.

Through this process, the thinking spirit being perceives and registers the earthly

influences on its body as well as certain processes and changes within it, but always only to the extent that its original nature allows and it has the capacity to do so. The spirit incapable of thinking only has an effect on the life instinct because it lacks the thinking that recognises the feeling of good and evil. Feeling arises in the spirit that forms the consciousness of the living being, whose originators are the smallest, less condensed spirit beings closely connected to its original spirit. These influence the spirit in question and its will, according to their attunement, which takes place through physical influences as well as the spiritual values created by the spirit itself. The human body is composed exclusively of more or less condensed spiritual beings. It is through their cooperation that the being, disfigured by its errant spirit and fallen into powerlessness, comes into this world as a spiritual being capable of cognition.

All physical illnesses are always the result of a disharmony among the smallest spiritual beings that animate the body. This can be caused by violent damage to the body, by a lack of necessary nutrients that the body needs for its earthly structure and maintenance, or by overburdening its smallest condensed spiritual beings. This makes it possible for much smaller spiritual beings to adapt to them, but these are not attuned to the body and thus hinder the other small spiritual beings in their work or completely paralyse them, causing the body to succumb to a particular illness.

Ageing is an earthly process because this world is attuned to a temporary life. In order to be able to provide the necessary help to those who are physically ill, remedies must always be used which facilitate the work of the smallest spiritual beings and restore their mutual effectiveness to harmonious activity.

I will now answer your question about how intoxication occurs through the consumption of wine and similar beverages:

You know that the sweetener in the juice of fruits, grapes, honey and other fruits is converted by tiny living beings through fermentation in wine and other beverages into intoxicating poisons which are no longer attuned to the smallest spirit beings of his body and cannot be tolerated by them. Drinking such beverages numbs the small condensed spirit beings. At first, they are stimulated to faster activity, but then, depending on the quantity and strength of the drinks, they become paralysed. This process leads to disharmony among the smallest spirit beings, which can affect the consciousness of the being in question, or even completely shut it down. In cases of severe intoxication, the small spirit beings that form the body may be completely paralysed, resulting in their separation from the less condensed spirit beings that inhabit and guide the body, thus leading to earthly death. However, I do not mean to say that the consumption of such beverages should be avoided altogether; they must simply be enjoyed in moderation and with purpose.

Through your profession, you doctors can practise a great deal of charity. However, you must exercise reason, which consists solely in cognition. For how often does your charity cause many to suffer longer? You can practise charity by alleviating pain and shortening suffering.

See, because people are brought up to believe – which is ignorance – and therefore do not want to muster the will to recognise me, the spiritually perfect being and eternal life, most people fear earthly death so much. As seriously ill people, they prefer to endure the greatest pain in order to be able to live a few more days or hours here on earth. As long as they are healthy, they feel comfortable in their learned faith and do not care to recognise the truth about me and eternal life. Only when the hour of dissolution approaches do they begin to worry about what will happen to them and realise that their faith is ignorance.

Every additional hour of earthly life is welcome to these people, even though they now realise or even know that their dissolution is inevitable.

How different it is, however, when a person strives for the truth and recognises me, the spiritually perfect being, and himself already during his earthly career. In this cognition, there is no fear of dying, because everyone knows the goal of life and the way to it and enters the other world with clear vision. Such a person looks forward to the hour of dissolution, because he knows where he is going. He is certain of his future life and knows the activity in that spirit which leads to me in my world of peace and bliss.

If the cognition of life benefits everyone, then you doctors are obliged to know the spirit and its life from the ground up, since you have to treat not only the physically ill but also the mentally ill. Furthermore, you are the ones who can explain to the dying the true reason for passing over and thus transform their fear of dying into joy. In this way, the fickle and weak in spirit find support in you to face the future with determination. They take your words with them into the hereafter, where they come back to their consciousness after awakening and give them the ability to recognise and follow their brothers and sisters in the spirit of truth and charity who are striving for their salvation. In this way, you not only serve those departing from this world, but you also help your brothers and sisters in the beyond who are striving for their salvation."

Then Otharas spoke up and said to Christ:

"I have recognised from your words that you are great in spirit. I beg you, explain to us what blood actually is. For I see from your words that it is not the life we think it is."

Christ reminded his listeners of his words about the eternal in spirit and the origin of life on earth, and then explained further:

"Blood is the common source of nourishment for the small spirit beings condensed in the body. The blood fluid consists of sweetener, fat, salts and water. The heart accomplishes the pulsation, the blood circulation. Since the earthly body is condensed, the smallest spirit beings must be supplied with the life substances contained in the air through the lungs. The air contains fine life substances that plants exhale and that every condensed spirit being needs. The kidneys and liver serve to purify the blood.

You can see that blood, in its form and activity, is a necessity for earthly life, without which the smallest condensed spirit beings of the body could not exist, since their life and work lasts only a moment and forms a continuous coming and going. A suppression of the life substances of the blood also leads to the decay of the active smallest spirit beings. So it is not the blood as such that forms the life of humans and animals, but it only supplies the individual living being, whether human or animal, with life substances. In the spirit, however, life is from and into eternity.

So you see: the smallest spiritual beings working in the body serve the greater spirit for life, and if this spirit is capable of thinking, they also serve for thinking and feeling. The proof of this is provided by sleep, which is the result of the smallest spiritual beings being overworked through their use for conscious life and activity. During sleep, the smallest spirit beings connected with consciousness, which are already overworked, switch off, so that the necessary replacement of life substances can take place more easily without being demanded by the spirit of the being. Once the balance of the necessary life substances has been restored, the spirit, which has been induced to inactivity, is stimulated to further activity and regains consciousness in the form of awakening.

In the afterlife, where there is no solid body, neither humans nor animals need blood. There, a spiritual being does not need any solid food for its sustenance, and

therefore does not need blood either, since its metabolism is accomplished through radiation. The creation of the spirit in the afterlife takes place directly through thought and is not physically bound to any earthly condensed substances."

Christ then answered Aktuso's question about plant life by explaining the following:

"The living beings you call plants, which lack the power of thought, were the first larger living beings to develop physically in connection with the smallest spirit beings in this world. They were attracted here by the life substances already attuned to them and found the smallest spirit beings to build themselves up in the then still lightly condensed life substances. Their growth at that time did not have the density it has today. The radiation of the universe alone was sufficient to meet their needs for life, to develop and reproduce. The plant beings of that time had life substances in abundance; they served one another with them, whereby ever larger plant beings came here and thus prepared the animal world with what was necessary for its life, development and unfolding.

At that time, grasses were as tall as today's trees, and the trees were in the same proportion to the grasses as today's trees are to the grasses. Due to the general increase in the density of the smallest spirit in this world, the plants also increased in density and gradually took on a smaller form and shape until they reached the size they have today.

There are various possibilities for adaptation in the reproduction of plants: sexless, female and female-male, namely through pollination of the ovary in the flower. The adapted, densified earthly spirit being is already present in the developing fruit kernel. However, its physical structure only develops once the kernel enters the earth and finds the necessary nutrients for its development and maintenance, to which the nutrients in the air contribute through the influence of the sun and other nutrients in the universe. It unfolds unconsciously; the spirit being inherent in it builds it up according to the given conditions — on the basis of its original nature. Since the plant lacks the ability to think, it feels neither pain nor joy, and thus serves unconsciously to the general life.

There are plant species whose existence you regard as a nuisance and which you call poisonous. I say to you: do not be angry with them, for they too are a necessity for general life, because they attract to themselves substances that are not attuned to many spiritual beings, thereby creating a balance. They also serve as remedies and can be used for many illnesses to bring about the necessary balance in the mutual interaction between body and spirit."

Aktuso thanked Christ for his explanations and said:

"Who should not recognise you after such words? I confess before the whole world that you, Christ, must be perfect in spirit and that therefore only you can be the creator of the universe. From now on, I will strive to recognise everything – including myself – and endeavour to act solely in your spirit."

Aktuso turned to the disciple Luke and said to him:

"I wronged you when I laughed at you as you, an Essene, explained to us the incarnation of the creator of the worlds in Christ. I now see that you spoke the truth, and I take back the words of my mockery. I ask you to forgive me for my actions, for I acted in ignorance at that time."

Luke extended his hand to Aktuso, embraced him, and replied:

"I have never held a grudge against you! Great is my joy that you have recognised Christ, the incarnate Eternal One, and his greatness and perfection in the spirit of truth and love in its effect."

Several other scholars admitted their error in the same way and also shook Luke's hand.

Then Christ said:

"See how peace has come among you because you had the will to recognise."

Turning to the scholars, philosophers and seekers of god, Christ said:

"It is not difficult to recognise me, the spiritually perfect being and eternal life, if everyone seeks to attain cognition not through faith – which is ignorance – but freely strives to recognise the true and the good in all directions.

How will you ever attain true cognition if you prefer faith to cognition and even consider it to be the highest good? All true knowledge is always preceded by insight. You know that all existing creeds do not correspond to the truth. Nevertheless, you establish concepts of faith and assumptions which you shroud in mystery and then give to your fellow human beings so that they may believe in them.

Now understand that every belief is ignorance and aids falsehood. But creating in falsehood is not building, but destruction and annihilation. Only falsehood needs belief and secrets; for when one can no longer progress in falsehood, one resorts to secrets. See: this is hypocrisy!

Above all, you must strive to know yourselves, then you will also know what is around you. Once you know life from the ground up, you will also know me, the creator of this and the true world.

If you teach that everything is spirit, that everything was created by the spirit, then you must admit that the universe could only have been created by a spiritual being whose spirit recognised all this. For without cognition there can be no orderly creation. It is not difficult to understand that I, the creator, am perfect in spirit and that the foundation of my creation is truth and charity.

You are cognisant spiritual beings and have the ability to recognise when you want to! You can recognise me even without me having to come to you to teach my spirit of truth and charity, because creation reveals my spiritual greatness and my constancy in spirit to you. You only need to act in my spirit, to pursue what you have recognised, and this will lead you back to me in my world – in the perfect world.

Your research is mainly concerned with earthly life. You are big children, because even the smallest thing satisfies you. One looks until his eyes are tired to find a new star, another searches for ways to prolong the earthly life or suffering of his neighbour. Another collects earthly goods and is very afraid that they might be stolen from him. But I tell you that things will get even worse in this world, because people will continue to search for earthly things and will find various things that will increase their delusion. They will create tools with which they will look at the sun, the moon and the planets and search to see whether there are also people there who are like them. The time is coming when people will do everything in their power to make life more abundant by perfecting their tools. They will produce metals from various ores and use them to make devices. They will harness the power of parts of the grouped, condensed, easily soluble spirit without substance. People will possess vehicles powered by the dissolution of materials. The inventive spirit will permeate the whole earth by water and land and will bring it to the point where people can fly in the air like birds with their devices.

They will even dismantle parts of the bound, condensed spirit without substance, which I, the creator, have grouped into the world system, and thus create hell for

themselves, because their creation will be one of destruction. It will come to the point where the originator of lies and wickedness – Satan – whom people will worship and glorify as god, will rule the whole world. His chosen ones will possess great riches at the expense of the exploited, will have great power over the peoples, will exploit and suck them dry as far as possible. These rulers will bring it to the point where all peoples will be subservient to them and thus to Satan.

Those peoples who call themselves Christians after my name will be the worst affected. These peoples will worship Satan as the almighty god, glorify him with great pomp and ceremony, and offer sacrifices to him. Their high priests will develop great power and compete with the Jews in glorifying that god whose spirit is devoted to lies, malice, hypocrisy and bloodlust. This god and his chosen people will rejoice and laugh at their successful conversion of the nations to the Jewish spirit under my name; for the believing nations will use my name only as a figurehead, which their leaders and rabbis will not reject for the sole reason of making it easier to ensnare people under my name and make them subservient to their god and his chosen people.

They will give Satan the name father and present me as his only begotten son, changing my words, which I speak to you, beyond recognition in his spirit and appending this to the Jewish scriptures. The rulers and their representatives will command people to believe these lies as the 'Holy Spirit', who will be both an animal and a divine person to them. And because three persons are always three, and they will teach only one god, they will make this one god triune and present him as the greatest and most unfathomable mystery.

Thus, among these peoples, belief in Satan, whom they will worship and glorify as an almighty god, will be sacred and the most sublime thing, the preservation and promotion of which will be ensured by law, whereas recognising this supposed god as a liar and deceiver will be forbidden and punished. The peoples, blinded by lies and hypocrisy, will be increasingly pitted against each other by the circumcised and uncircumcised rabbis until it comes to bloody mass murder, which will fill the coffers of many, and the rabbis will no longer have to offer blood sacrifices to Satan themselves, because the peoples themselves will take care of that through mutual murder. In following the abominable spirit, the circumcised rabbis and their servants, the highest leaders of the peoples, will always be united, because they want to share in the same advantages by acting in this spirit.

The superiors and leaders will boast of the great progress in creation, which will mainly be for their own enjoyment and prestige. They will rob the nations in such a way that, despite the great progress in creation, they will go hungry. The robbers and exploiters will not be able to get enough – and there will be more and more of them. The peoples will resist this injustice and call for compensation. Among some peoples, leaders will arise who will openly oppose the spirit of domination and fight against it. At that time, my words will be fulfilled. Whoever seeks me and my spirit of truth and charity will find me and my spirit, for I myself am with him.

And all who now see me in Christ in this world, hear my words and witness my works of charity, will bear witness to me. You will have the opportunity in the earthly realm to find brothers and sisters who seek the truth, and among them there will be a mediator. Through this mediator, with your help, people will receive my spirit of truth and charity; nothing will be withheld from them.

Only in my spirit can you live in peace; only in my spirit can all nations and thus all of humanity be healed.

Satan and his chosen ones will make every effort to prevent this. They will try by force to destroy my spirit of truth and charity, but they will not succeed. The peoples will recognise the effects of the spirit represented and taught to them by their spiritual leaders, and who is to blame for turning this beautiful world into hell through the activity of the evil spirit.

Ashamed, they will have to abandon their plans and go to the place where the one they have called god awaits them, but who is the originator of lies, malice and destruction. With him, in his kingdom, they will then have to experience and savour their deceitful, evil spirit, which their righteous fellow human beings had to suffer so badly.

I am from eternity and remain in eternity, perfect and constant in the attributes of truth and charity. This world that is visible to you will pass away for you, but my words will not pass away.

Every cognisant spirit being must decide for itself where it wants to lead its conscious life, enclosed in eternity, which I have made possible for it through my cognition – in the spirit of charity. Either it wants to live with me in the perfect world, which is attuned to my spirit, which offers peace and bliss to all, and where creation is charity, or with that liar and seducer who did not pass in my spirit and whose kingdom is built on lies, full of lust for power, hatred and mutual oppression; where their desires are not satisfied by anyone, since everyone only demands and no one wants to give and help.

People who prefer activity in the deceitful, evil spirit to activity in my spirit of truth and charity, and who follow Satan out of self-love and lust for power, are therefore very close to him in spirit. For these people, my words and my works of charity, as well as yours, are in vain, since they spiritually reject themselves, just like that being.

Therefore, you must not be sad, for just as everything in the world needs time to take effect, so does my spirit need time to be recognised. Remember: the spirit, with its characteristics, can only be judged and recognised by a spiritual being that is capable of cognition. From that which is created in spirit, you can recognise the one who created it. Just as you recognise the tree by its fruit, so you can recognise the spirit of a being by its will and creation and their effect. A spiritual being that is deceitful and evil in spirit cannot bring anything good; its creation has a destructive rather than a constructive effect.

Therefore, strive first to recognise yourselves as eternally living spiritual beings in the spirit of truth, and then it will be easy for you to comprehend everything else. What good is it to search in faith for the cause and purpose of life, since faith in itself restricts free will and represents ignorance? As long as you only believe in eternal life, you do not know it and remain ignorant of it; your own life remains a mystery that you can only guess at, but not recognise as truth.

Behold, my perfection consists in all-encompassing cognition and in the constancy of my work in the spirit of truth and charity. I expect nothing more from you than that, as far as your understanding in spirit reaches, you seek to recognise the truth and, just as I serve all spiritual beings through my work, you too serve your neighbour through your work. This is enough to possess and maintain peace and to walk the right path to eternal life. Those who walk this path will surely come to me in my world, which they once left through their belief in the liar and deceiver."

The assembled crowd rose from their seats and many cried out from their overflowing hearts:

"Christ, creator of the universe, we thank you for your words! We have tried to understand your words! We will endeavour to act in your spirit!"

When Christ left the hall with his own, he was greeted enthusiastically outside the university by thousands of people who had come to On to hear his explanations. For two days, Christ spoke to these thousands in his spirit in the open air and healed all the sick who came to him and were brought to him.

On the last day of Christ's stay in On, the Eternal One was invited by the faculty to visit the treasury of the university, which contained an extensive collection of minerals. The scholars and students led Christ into the rooms, presented him with various minerals and asked him about their origin.

Christ reminded them of his words about creation and explained that all stones are bound, condensed spirit without essence, but in different harmonies. He took a piece of polished marble, placed it on the table and said:

"Listen, I will dissolve this stone by my will so that you may see that it is bound, condensed spirit without substance, which you cannot perceive in its dissolved state with your physical senses. But this spirit is present around you and continues to work. So look at the stone as I dissolve it by my will."

The stone began to turn to dust; this began to glow until it disappeared completely and nothing could be seen of it. Then Christ said:

"I have now dissolved this bound spirit so that you can no longer see it; however, it continues to exist, albeit in a different form. Now I will condense and bind this free spirit again through my will, so that it becomes the same stone in its former form and size."

Those present suddenly saw a glowing mass floating in the middle of the hall, which became denser and denser and at the same time sank to the ground until it came to rest on the earth, taking on the shape and form of the polished marble stone. Everyone marvelled at this process and no one dared to pick up the stone from the ground. Christ picked it up and put it back in its place.

Then some precious gemstones were presented to Christ, which had been specially preserved so that they would not be lost. Christ now explained:

"These, too, are bound, condensed spirit without essence. They have no greater value, except that they shine more brightly and are rarer. And that is the only reason why they are so valuable to you and why you guard them as carefully as small children guard their toys. Place these stones on a higher table so that everyone can see them. I will dissolve them with my will, just as I dissolved the marble stone. This time, you will perceive a warmth from the dissolved stones, because this spirit is attuned to your body."

The gemstones first emitted a light that grew weaker and weaker, and at the same time shrank more and more until nothing remained of them. Only those present felt a pleasant warmth in the hall.

Everyone marvelled at what had happened, and Christ said:

"There is no magic and no miracles! Everything is a creation of the spirit, which can create more the more it recognises. I, the creator of the universe, know the spirit without essence, since I have bound parts of it to the world system, and therefore I dispose of it with my will. You too can create with this condensed, bound spirit in the earthly realm, but only indirectly, because as earthly condensed beings you are physically bound to this spirit. In the life beyond, where this solid body does not exist for you and you are free spiritual beings, you can already create directly with this spirit, which is not bound there, through

your will; but you must first recognise it.

I see in you a fear for your precious stones. So I will regroup this spirit, which is not a being, into precious stones, and into larger ones than before, so that you may have a memento of me."

At that very moment, a small, faint light appeared where the precious stones had been, which grew visibly stronger and larger, and finally formed into precious stones, each twice as large as before.

The scholars looked joyful and thanked Christ. They then led him into the columned courtyard where the worshippers of the gods used to hold their ceremonies for their gods. The columned courtyard was decorated with many statues of gods.

Christ said to those accompanying him:

"What do these statues say to you? They represent the spirit that created them. They represent good and evil, but they do not say that there is a truth and a lie that every cognisant being is obliged to distinguish and to recognise according to the greatness of its spirit."

After these words, the chairman of the board stood before Christ and said to him: "Christ, we have recognised you and your perfection in spirit in the effect, and now we no longer need the statues of non-existent gods. We will remove them, as we no longer wish to see these testimonies of our former activities in ignorance. The painter Doscrat has been trying for days to paint you; but he is not making any progress because he is more interested in your words. We wanted to have a picture of you so that we would always be reminded of your words."

Christ replied:

"I will create a statue of myself for you; however, you must promise me that you will not engage in ceremonial worship with this statue, nor offer prayers or glorify me."

Everyone promised to comply with his request. The chairman, Omas, added that this should only be a reminder, so that no one would be tempted to create their own images of Christ.

The disciples immediately set about destroying the statues of the gods. But Christ said to them:

"If it is your will, I will help you!" At that moment, all the statues were dissolved. Only a little dust remained of them. Everyone stood there in amazement. Then Christ asked where his statue should stand. The board and some scholars replied, "In the middle of the columned courtyard." Then Christ said, "So let everyone look there!"

A tomb of stone appeared. The stone that covered the tomb turned over, and immediately the statue of Christ in his natural human form appeared on it in stone. The body was shaped as if it were wrapped in linen, the right hand was raised, and wounds were visible on the hands and feet.

The following words were engraved in Roman language on the stone that supported the statue:

"*I bear witness to all that I and my words of truth and my works of charity will endure for eternity for people of good will.*

My peace be with you! Christ."

Those present looked at the statue in amazement and thanked Christ. When they

noticed the wounds on his hands and feet, they asked him what they meant.

Christ replied:

"Many will recognise my charity in these wounds. Through them, they will understand the wickedness of Satan and his servants. In a few months, you will receive full clarification about this statue. But do not be sad about the events that are to come, for they will serve to enlighten you!"

Early the next morning, Christ took leave of his disciples, the teachers, the students and the assembled people. He healed all the sick who had come to him or been brought to him, and finally said to the assembled people:

"Do not be sad when I take my leave of you as a human being. For I am with you in spirit, even if you cannot see me. Brother Luke will return after some time and will continue to teach you. Peace be with you!"

Amidst stormy words of thanks from those present, who were moved to tears, Christ left with his disciples and set off for Sukkot.

Christ's return journey from Egypt

In Sukkot, Christ was welcomed with jubilation by the entire population and led to the house of Luke's family, where he had once lived with Mary for seven years. Luke's mother, now widowed, welcomed Christ and Mary and openly expressed her joy at being able to receive and entertain them both in her home during their lifetime. The disciples were accommodated and entertained in the Essenes' meeting house.

The next day, Christ spoke publicly in the town square. A large crowd had gathered and listened attentively to his words. This continued for eight days. After Christ had healed all the sick, the scholar and physician Mehasor, the father of Sietos, came to him shortly afterwards and asked him to come to his house. Christ accepted the invitation. He explained to the physician about the smallest spiritual beings in the human body and about its diseases. Mehasor asked Christ to allow him to bring two incurable patients – one with an eye disease and one with gout – so that he could free them from their suffering.

Christ replied:

"Bring them here and see how I heal them with my will!"

Mehasor had the two sick people brought to him. When they stood before Christ, he said to them:

"You are not from this city; you come from Okthsam. Your name is Siseth and yours is Okbars. I want you both to be healthy!"

At that very moment, both were healed. They fell on their knees before Christ and thanked him for their healing.

Christ told them to stand up and said:

"I can free you from your physical illnesses with my will, but you must heal your spirit yourselves with your own will!"

One of the healed men replied:

"Lord, we have often heard about you and would like to work in your spirit and accept it!"

Christ explained to them some of the effects of working in his spirit and concluded by saying:

"If you have time tomorrow, come to the main square; there you can learn more from my explanations."

Then Sietos hesitantly came to Christ and said:

"Christ, you who raised me from the dead twenty-seven years ago, I beg you, let me go with you to become your disciple. I have since learned the Roman language and would like to accompany you in order to fully recognise you and your spirit in its effect, so that I can later spread it throughout Egypt myself."

Christ replied:

"Behold, Sietos, I already knew then that you would come to me to become my disciple. So come with me and listen to my words and try to understand their meaning.

For I tell you: my words will be your property, which you will pass on again."

Sietos' mother began to weep and said sadly to Christ:

"You raised my son from the dead when he was still a child. I am sorry if he leaves us, for he is good to us. Perhaps he can help us in the future when we depart from this world."

Christ replied to her:

"Sietos will return here after eight years. You will still be living on earth. He will tell you everything he has seen and heard. You will all then come to me in my world."

After she had calmed down, the mother asked what Sietos should take with him on his journey.

Christ replied:

"Only one garment, and it should not have any pockets!"

The mother tried to give Christ some money for Sietos. He refused it and said:

"He does not need money either! If you have any to spare, give it to your neighbours!"

Sietos' mother thanked him and added that she would gladly do so.

On the eighth day, Christ taught late into the night. When the listeners, numbering several thousand, felt hungry, Christ had Luke bring bread and some fried fish, which he multiplied a thousandfold.

After everyone had eaten their fill, he said to them all:

"I now take my leave of you. You will no longer see me in the earthly realm – yet I will still be with you. Remain steadfast in the work of my spirit. Seek the truth unceasingly, recognise and create in charity. Do not be blinded by earthly things, for they are transitory. They serve only to give you cognition. Carry peace within yourselves and pass it on, then you will already have bliss on earth. Only in this way will you surely walk the path to me, into my world of peace, where you will see me again.

My peace be with you!"

Early the next morning, thousands gathered in front of Luke's family home to bid farewell to Christ and his disciples. When they saw Christ, loud cheers erupted. The crowd in the town square and the surrounding streets was so large that Christ and his disciples could no longer pass through. Then Christ rose from the ground, hovering above the heads of the gathered crowd, and said to them:

"I will do as you wish, so that you may all see me once more.

I tell you: in a little while, people will no longer see me. The time I have set for myself is near, for Satan and his servants will accomplish what they have long since decided. But this will be a testimony for eternity that I, in my spirit of truth and love for my neighbour, am steadfast, and that the originator of the counter-spirit and his servants are liars, murderers and the greatest spiritual dregs.

If you act in my spirit in the future, we will meet again soon.

My peace be with you!"

At these words, many began to weep with emotion and others with joy. Christ slowly descended to the earth and set out with his own on the road to Etham. Luke and Sietos accompanied them as disciples. Thousands were also waiting for Christ in Etham, including the scholars and students of On. They also wanted to see and hear him once more. Christ spoke to all and then healed the sick.

The next day, Christ spoke the following words of comfort to the brothers and sisters who had come to bid him farewell and were all sad:

"Do not be sad when I now leave you. I am still with you, even if you cannot see me, and I will help everyone who walks in my spirit to walk the straight path to me, into my world of peace and bliss.

My peace be with you!"

Amidst thunderous cries of thanks from all those gathered, Christ left the city and walked with his disciples to Phiton, where he taught for a day and healed the sick. From Phiton, the journey continued to Phara. There, Thaddeus awaited Christ with his disciples and joined him. The journey took them via Hantar to Seba, where the disciple James rejoined Christ. In all these cities, as well as in the smaller towns in between, Christ taught and healed the sick.

Christ remained in Gaza for two days and multiplied bread and fish for thousands who had listened to his teachings.

When Christ explained the scriptures to the Jews in Ashkelon and called their god a liar and a deceiver, the Jewish leaders wanted to stone him with their servants. But the stones crumbled to dust in their hands, whereupon they left in shame. Only four Essenes families lived in this place. Christ visited them and spoke about the effect of his spirit of truth and charity.

They thanked Christ with the words:

"From now on, we will bear the persecution by the Jews much more easily, for your words have encouraged us!"

Christ was asked to heal the leper brother who was tied to a tree outside the city.

Then the disciple Thomas came to Christ with the leper, whose body was badly ravaged by the disease. He knelt before Christ and told him that this brother had come to

him and asked him to go with him to Christ, the Eternal One incarnate. Then Christ said:

"Milus, I want you to be healthy!"

At that very moment, the leper felt and saw that he was healed and cried out joyfully:

"You are truly the Eternal One incarnate, whom our brothers and sisters in the beyond have announced to us. I thank you for my healing and for coming to us."

Christ lifted Milus up and said to him:

"Even though you cannot see me, I am with you. For I am with everyone who longs for me and acts in my spirit!"

Mary gave the healed man a garment, for he had only a torn loincloth tied around his hips, and gave him bread and fish to take to his wife and children.

Christ held out his hand to him and said:

"Now go to your family. My peace be with you!"

From Ascalon, the road led to Azotus. Three-quarters of the population of this city was Jewish.

Half an hour away from the city, Christ said to his disciples:

"We will now rest and bathe in the sea."

Two Jews had been following Christ and his disciples for some time, and when they prepared to bathe, they immediately began to run towards the city of Azotus.

Then Christ said:

"Look at those two Jews! They are from Azotus, and they are running so fast to inform the Jews of the city of our coming and to incite them against us. You will see how even children outside the city will mock us, and how the adults will try to prevent us from entering the city by force. But do not be afraid!"

After everyone had bathed, they ate and, after resting for an hour, continued on their way.

Some children were playing on the road outside the city; when they saw Christ and the disciples, they began to mock and revile them. Among them was a boy with a shorter leg who, when the children ran to the city, could not keep up and had to sit down by the side of the road. The boy looked at the disciples shyly, fearing that they would punish him for his mockery.

When Christ approached him, he began to cry and said that the others had led him to mock, but he promised not to do it again. Christ calmed the weeping boy with the words:

"Do not be afraid! We will not harm you! Behold, you are good because you recognise that you have done evil and bear witness to it yourself. I will now heal your sick foot. Get up and go to your family, your foot is healed."

The boy first looked at Christ in amazement, then stood up and saw that his foot was healed. He began to shout with joy and ran after the other children. Then, in the distance, one could see how the little ones and the big ones surrounded him and curiously asked what had happened to him. But one could also see how the adults, one after the other, threw away the sticks they were holding in their hands and went into the city with the

healed boy.

Because of this healing of the child, Christ and his own were able to enter the city unmolested. They went to the temple square, where they sat down. There Christ healed three sick beggars, whereupon hundreds of curious people flocked together.

After Christ had spoken for a while, some rabbis had gathered and were also listening. When Christ denounced the spirit of their scriptures as false and evil and called the god of the Jews a deceiver and Satan, they began to shout and curse. At the shouting, a large number of Jews armed with sticks and stones immediately came running from the nearby temple, wanting to attack Christ. But the sticks fell from their hands and the stones crumbled to dust. Every time they tried to pick up the sticks, they felt a sharp pain and dropped them again. After several attempts, they withdrew, ashamed and full of anger. Many of the Jews present felt inner joy at this. They asked Christ to continue speaking. He then explained the creation, where evil and lies come from, who he himself is, and what a liar the god they believe in is.

Some Jews could not quite understand his words and said:

"We see that you are true. Moreover, you can do more than our god. You heal all diseases and no one can harm you."

Christ replied to them:

"See how your god, who devised the lie, whose spirit brings only destruction and suffering, is powerless against me. In his boundless malice, he can do as little as his servants, the rulers and rabbis. Therefore, turn away from him and from your activities in his deceitful, evil spirit, for he leads you to ruin. Recognise me and the effect of my spirit of truth and charity, and work for the good of all in this. Only in this way can you live in peace on earth. Only in this way will you walk the straight and bright path to me in my world – in the perfect world.

My peace be with you!"

The journey continued first to Jamnia and then to Joppa. In Joppa, Christ was welcomed by the Christian community of over two thousand people and led into their meeting house. He taught them for one day, healed all their sick, and the next day went with his own to Antipatris and on to Caesarea by the sea. Here, too, Christ was joyfully welcomed by the already existing Christian community of numerous people. He taught them for two days and explained to them as he took his leave that he would no longer come as a human being. He then admonished them with the words:

"Be strong and steadfast in your cognition. Do not be intimidated and seduced by preachers of faith who will come and use my name as a cover. They will try to deceive you with the name of god the father and portray me as the obedient son of the Jewish god.

Do not believe them, for it is not the being as such that is decisive, but only the spirit that is inherent in the being. Anyone who does not act in my spirit of truth and charity is against me. He is close to Satan in spirit and thus his servant.

Remain steadfast in goodness during your brief time on earth, so that you may depart from this world into the hereafter with joy. My spirit, which you now know, will light your way to me in the true world, where a life of peace and bliss awaits you.

My peace be with you!"

Then Veronica came to Christ and asked him: "Christ, I have a great request to make of you: let me go with you!"

Christ replied:

"Come with me and bear witness to my words and deeds!"

Veronica was overjoyed and joined Mary.

From Caesarea, the journey continued to Nazareth. There, Peter, Andrew and the brothers and sisters of the Christian community were already waiting impatiently for Christ and welcomed him with the words:

"Greetings, Christ! We could hardly wait for the day to see you again!"

Peter's stepdaughter Petronella had come with him. Peter asked if she could come along too.

Mary embraced the sister and remarked that there would be enough bread for her too. Christ spoke to the brothers and sisters for eight days and prepared them for the coming events.

The following were present as constant listeners:

Mary, James the Elder, James the Younger, Peter, Andrew, Thaddeus, Matthew, John, Hioniwis, Somola, Mark, Thimotens, Jakasar, Justus, Thomas, Philip, Bartholomew, Luke, Marchius, Marchas, Nebedar, Othaelos, Sietos, Silas, Jetar, Veronica, Petronella, and hundreds of Essenes.

Following on from his explanations about creation and life on earth, Christ said to them:

"This world is imperfect because it serves the imperfect, cognisant spirit beings for the awakening of life and for cognition, whereby an effect of the spirit occurs in various forms. In this world, these are, on the one hand, the grouped, condensed and bound spirit without essence and the spirit beings of all kinds living in their condensation, incapable of cognition, in order to find the substances of life for their development, and on the other hand, the beings capable of cognition, which possess a uniform form and shape. You can recognise the spiritual attunement of a being by the effect of its spirit. Every human being who has attained the appropriate maturity thus creates for himself the attunement of his being to his spirit. The only decisive factor is the striving to recognise and act either in the spirit of truth and charity, or through faith and voluntary action in the spirit of falsehood, hypocrisy and malice.

The spiritual attunement that has taken place in this way is the property of every human being, with which he enters the hereafter as an eternally living spiritual being. In the hereafter, the spiritual being is not physically bound to any fixed life substances. However, it can only ever adapt to a certain sphere world of other similarly attuned spiritual beings according to its spiritual attunement, act in this sphere and create together with the others.

Remember: in a sphere world of the hereafter, only spiritually similarly attuned beings can touch each other in spirit, live consciously together and create together. Every consciously living spiritual being therefore creates its own world through its spiritual attunement; it perceives and feels accordingly in this world.

If a being capable of cognition is deceitful and malicious in spirit, it will live again among such beings and therefore share in this spirit. If a spiritual being is faithful and ignorant, it wanders around 'in the fog between darkness and light' until it recognises the truth. But if a being has attained cognition about me and about eternal life, and if this being strives to act in truth and charity, it walks 'in the light' and no longer errs. This

spiritual being walks the straight path to me in my world. Once it is steadfast in my spirit, it will always remain in my world – the true world – and will have attained eternal conscious life in peace.

I tell you: just as I, the greatest in spirit, withhold my help from no one and help everyone who desires me and activity in my spirit, so too do those beings who are constant in my spirit. They follow my charity and help everyone who allows them to help, so that everyone can come into the true world if they want to.

Every being capable of cognition must decide for itself where it wants to spend its eternal life, whether with me in my world, where all spiritual beings in the spirit of truth and charity are constantly partaking of the peace of bliss and joy, or with Satan, in his kingdom of darkness, of lies and malice, where creation is destruction, where only strife and despair reign, where each demands only subservience and excessive accommodation from the other in every respect, and each wants to rule arbitrarily over the other.

You have no yardstick with which to measure what charity is necessary from me and mine to save those who once followed the tempter – Satan – too far. I, the greatest in spirit, set a good example for everyone, because I know that no one can muster as much charity as I can.

So I myself have come as a human being, so that humanity, living in the counter-spirit, may hear my words and see my activity in charity. And I tell you that even those whom you consider dead in their graves hear all my words and perceive my works of charity.

Tomorrow I will take my leave of you and go to the place where Satan and his servants have already banished me according to their laws.

Let them carry out their evil plan and thus bear witness for eternity to the abominable and mean spirit in which they act."

The next day, Christ spoke the following words of farewell to all:

"You have recognised me through my words and deeds - as far as each of you could comprehend them. So now act in my spirit and do not be misled by preachers of faith. Always remember that I am with you, even if you cannot see me.

Seducers will come to you and say that they come in my name. They will give the name father to that vile and abominable being who pretends to be an almighty god in the Jewish scriptures—but who is Satan—and they will portray me as his obedient son. They will mix my words, which I speak to you, with the words of the Jewish scriptures, add various lies to them, and create a spirit that will appear as if my spirit were the same as that of Satan.

These liars will pretend to be god's representatives on earth and, as such, will declare their faith to be the truth, while feigning charity and using violence against cognition.

And because no lie can be made out of the truth, nor any truth out of a lie, they will try to make the father the originator of lies and me, the being perfect in truth and charity, spiritless, so that people will not seek my spirit and the false spirit of this father will not be recognised.

In order to have a cover for this lie, they will set up a third person and call him the 'Holy Spirit'. Thus, three persons will have one spirit, and because this spirit will have no body as a person, they will give it the form of an animal, which will fly like a bird from one person to another and make them all 'holy'. They call this foolish lie the 'Holy Trinity',

which will be one god and one being, but in three persons; they will simply present this mystery as unfathomable.

Many truth seekers will rack their brains over this mysterious deity, consisting of three persons in one being, one of which will be an animal, and will want to give this lie various interpretations. However, the time will come when children will laugh at this stupid lie that is taught to them.

The circumcised and uncircumcised rabbis, working in the same spirit, will always stand united in support of this lie. They will threaten to forbid cognition with all cunning and violence and command people to believe their vile lies. Thus, among the coming nations, faith will be sacred and sublime, while cognition will be punished by law. The nations will sink so low through the cult of faith that they will fight each other more and more and will not come to peace. This spirit of faith, supported by power and violence, lies and malice, retribution and revenge, will triumph for a time; but its effect will lead the nations to deeper reflection. People will cry out for the truth and find it again, because I – the Eternal Truth – am imperishable. You will then be witnesses to my words.

At that time, you will have the opportunity to transmit my spoken words and my works of charity, from my coming as a human being to my return to my world, through a human mediator and to reproduce them in writing with earthly help. Some people will examine what has been transmitted and hand it over to humanity, as they will recognise me and my perfection in spirit in its effect. Some nations will accept this spirit, and through them the rest will also accept it. Thus, the false beliefs of the being who claims to be god and his representatives will once again be recognised and rejected by all nations, bringing an end to the glory of the originator of all evil and his servants on earth. Humanity will once again be able to get along and enjoy peace.

My words should not cause you grief, for just as everything on earth needs time to take effect, so too does the effect of my spirit need time to be recognised by mankind. Continue to work in my spirit and remain steadfast in it.

My peace be with you!"

Then the elder of the congregation said to Christ:

"Christ, you who are eternal, who first came to us Essenes in Nazareth, we thank you for your explanations. We are and will remain witnesses of your incarnation for eternity.

Your spirit of truth is our property today, and we will carry it forward in charity. All the hostility of evil and its servants can no longer harm us, for we know that they will be far away from us in the hereafter and that here on earth they can only torment and destroy our earthly bodies.

We resolve to remain steadfast in your spirit of truth and charity in order to soon come to you in your world – the true world!"

Many of those gathered had tears in their eyes, and when Christ raised his hand in greeting, some began to sob. Christ left Nazareth with Mary and all the disciples and set out for Nain.

In Nain, Christ was awaited by the Essenes. He stayed with them for a day and taught them. At about the seventh hour, some people told Christ that they had to bury a young man who had died two days earlier and could no longer remain unburied.

Christ told them to stay with him. He would call the young man back to earthly life.

The assembled crowd remained, and Christ said:

"Aquilus, I want you to get up and come to me!"

Then he said to those gathered:

"Aquilus has already risen from the dead. You will soon see him, for he is already on his way to me!"

The house where the dead man lay was a neighbour's house, about thirty steps away. Two spear throwers and two tax collectors who collected customs duties were with him.

After a short time, Aquilus, accompanied by his parents, came to the assembled crowd. He saw Christ, went to him and said:

"I was asleep and had a dream in which I saw you. You called me by name and I heard the words: 'I want you to get up and come to me!'

Then I woke up, but saw no one. My parents came to me and looked at me in amazement. I took my clothes and left the house with my parents. I cannot explain why I came to you. But you are the one who called me. Now I recognise you: You are Christ! I have often thought about your words. And now I see you before me. I thank you for coming. I would like to stay with you forever."

Christ replied:

"Then stay with me and listen to my words!"

In the evening, Matthew the tax collector came to Christ and said:

"Lord, I have heard many things about you. I was there myself when you spoke in Capernaum. I am a Roman and do not believe in our gods.

I was collecting taxes in the same house when the young man rose from the dead. Shortly before, I had seen the dead man and must confirm that his body already smelled strongly. Only afterwards did I learn that it was you who raised Aquilus from the dead.

Christ, take me with you so that I may know you fully!"

Christ replied:

"Come with me; you will soon recognise me and the effect of my spirit!"

After Christ had healed all the sick, he left Nain with his disciples and went to Ginaea. There, the young man Lean joined the disciples.

The road then led them via Sichar and Rama to Bethany.

In all these places and the smaller ones in between, Christ taught and healed the sick.

On the way from Rama to Bethany, two Essenes brothers met Christ and greeted him. They were sad, and one said:

"We expected your arrival every day, Christ. We wanted to tell you that our brother Lazarus has died of typhus. Our whole community mourns him, for he was our leader and a great benefactor to all people. He has now been in the grave for four days. We have found it difficult to comfort his two sisters, Miriam and Magdala."

Christ replied to them:

"Do not be sad about this. Lazarus is with me and hears my words. I will call him back to earthly life, and your sorrow will turn to joy."

When he arrived in Bethany, Christ went to Lazarus' house. Miriam and Magdala fell on their knees before Christ and said:

"Hail, Christ!

If you had come six days ago, our brother Lazarus could still be living with us on earth. We and the entire Essene community need him so much. Unfortunately, we had to bury him four days ago."

Christ lifted the two sisters up and said:

"Do not be sad, for your brother Lazarus is with me. But I will call him back to earthly life so that many people here too may witness it and cannot say that no one has ever returned from the afterlife."

Mirjam and Magdalene were very happy to hear Christ's message. Now all those who had arrived were treated hospitably. Since the food available was not enough for so many people, Christ told Judas to get some bread and fish. Judas brought what was requested and placed both on a large cloth spread out on the ground. Then Christ multiplied the bread and fish two thousandfold so that everyone could eat their fill.

Judas expressed his desire to go to Jerusalem to take care of various matters and to teach his friends.

Christ replied:

"Go to Jerusalem, and I and mine will follow you soon.

My peace be with you!"

Judas took his leave joyfully and told his friends everywhere that Christ would bring the deceased Lazarus, who had already been in the grave for four days, back to earthly life.

After word of this had spread, thousands of people made their way to Bethany to witness the resurrection of Lazarus; among them were the high priest Macheus, the scribe Ismanuel, and many other Jewish leaders of the Temple Council from Jerusalem.

The Jewish leaders mingled with the people and asked the locals whether Lazarus had really died and how long he had been buried. When the Jewish leaders heard that Lazarus had been in the tomb for four days, they took courage and sought to incite the many Jews present against Christ. They lied to them, saying that the Essenes had placed Lazarus alive in the tomb in order to feign a resurrection, so that the blasphemer would gain prestige among the people. Some of the Jewish leaders even went to the tomb to seize the corpse and carry it away.

Christ taught the large crowd gathered outside. At the end of his speech, he said:

"Let us now go to the tomb of our brother Lazarus. I will call him back to earthly life."

The tomb was located on a hill in Lazarus' garden, so that all those gathered could see inside. The Jewish leaders and some of their servants pushed their way to the front so that they could stand as close to the tomb as possible and see what was happening. The tomb was carved out of rock and properly covered with a capstone.

Christ stood in front of the tomb, had the capstone lifted away, and said to the Jewish leaders:

"You liars and hypocrites, you secretly tell the people that Lazarus was laid alive in the tomb and that I want to deceive the people. Go down into the tomb and see for

yourselves whether Lazarus is alive or dead."

Thereupon, the Jewish leaders went down into the tomb, looked at the corpse and admitted that it was already in a state of decay.

Then the Jewish leaders said to Christ:

"If you truly raise this dead man, who is already in an advanced state of decay, from the dead, we will recognise you as the son of our god, who would give you the power to do so."

But Christ answered them:

"You liars and hypocrites want to make me, who acts in the spirit of truth and love for my neighbour, the son of your deceitful, vengeful, murderous god, whom you call the father, even though you know that he is the originator of your lies and your wickedness."

Turning to the people, Christ said:

"Judge for yourselves how deep these rabbis are in spirit when they call the greatest spiritual spawn 'almighty god', glorify him, worship him and sacrifice to him.

Recognise me and the effect of the activity in my spirit and do not believe these hypocrites; for they demand your faith only so that you remain ignorant, follow them in this faith, glorify them like Satan, whereby they can easily live a good life at the expense of others. Think and understand what slavery you render to this being.

Behold, I am the perfect, spiritually greatest, most cognisant spirit being in eternity and thus the beginning of all conscious life, not because I want to be, but because I have always been, since no one but me has the ability to comprehend everything, to create and to be constant in truth and charity as I am.

I, the creator of the worlds, demand no glorification, worship or even sacrifice from anyone, for I serve all spiritual beings in charity. Take my works, performed in charity, as an example and strive to serve one another in charity as well. These words give you proof of the great gulf that exists between my spirit and that of this sad god. The difference in spiritual effect is as great as that between day and night or between an hour and eternity.

The liar and hypocrite speaks of the father and of sons and says that you were created through him.

I tell you: there is no father who created you and therefore no sons. You are spiritual beings from eternity, and I, the eternally conscious, perfect spiritual being, have only made conscious life possible for you.

I cannot create spiritual beings either, for every spiritual being is from eternity and remains eternally imperishable. If Satan says that he is god, that he created human beings, and commands you to believe this, you can recognise him as a liar when you consider his spiritual imperfection and that of all his servants. If you were created as spiritual beings, you would be dissolvable as beings, which would also result in spiritual death, leaving nothing of you behind.

So now I will call Brother Lazarus back to earthly life. In doing so, I want to provide you with proof that there is no spiritual death."

Christ now spoke the words aloud so that all those present could hear them:

"Lazarus, I want you to get up and come to me!"

Lazarus awoke, freed himself from the linen cloths in which he had been wrapped, rose and climbed out of the tomb. He saw Christ, went to him and said:

"Christ, you have called me back from the beyond, and I see you again on earth as a human being. In the beyond, I saw you in your 'light', just like the brothers and sisters of the countless spheres who see you spiritually and hear your words. If it is your will that I continue to live on earth with my brothers and sisters, then I will continue to work with them in your spirit in the future."

Christ reached out his hand to Lazarus.

Lazarus now turned to the assembled crowd and said: "You are all witnesses to how Christ, the Eternal One, has called me back from the beyond to earthly life. So I will tell you about my death, which I awaited without fear, and what I perceived and experienced afterwards.

I had contracted typhus and was aware that I must die. However, in my cognition, I rejoiced to go where all must go. Dying was only made more difficult for me by the weeping and mourning of some of my brothers and sisters. I lost consciousness and found myself in a state as if I were asleep. Then I awoke, but saw only fog around me, which gradually became lighter until it was completely light around me.

I found myself in a world that looked much more beautiful than this earthly one, and as I looked around in amazement, I heard a voice calling, 'Lazarus, peace be with you!'

I looked around to see where the voice might have come from and suddenly saw countless brothers and sisters standing beside, below and above me. They explained to me that I was in the hereafter and had come to the world that I had created for myself through my cognition and activity in the spirit of truth and neighbourly love. The brothers and sisters around me became more and more numerous, and suddenly I saw Christ in a light that I cannot describe in words. Then I heard the following words:

'Greetings, Christ! We thank you! You serve us all with your all-encompassing cognition and your eternally inexhaustible love for your neighbour. You give us all that we need for conscious life, so that we can lead a communal life in peace and bliss. Your love for your neighbour went so far that you yourself took on human form in order to give your spirit in words and deeds to the lost spiritual beings living on earth who no longer recognise you, so that they might recognise not only you – the eternal truth – but also the counter-spirit – the spirit of Satan. He once seduced them with lies, and they continue to serve him in faith and ignorance.

I cried out, 'Christ, eternal truth, I thank you that I was able to recognise you!'

Then some brothers and sisters took me and led me into worlds that were no longer as beautiful as the ones I had first seen. Their inhabitants seemed ugly to me, and I felt distressed among them.

So we came to a world where my consciousness was already beginning to fade because the attunement in this sphere world had a painful effect on my being. It was almost dark around us, and I saw countless brothers and sisters who were horrible to look at. They were malicious, full of anger and vengeance, one oppressed the other, and they all cursed and shouted at each other. The behaviour of these beings gave me the impression of despair.

One of my companions began to teach in the spirit of truth and charity, whereupon many beings came who looked even more horrible. They began to curse and harass us. Since I thought they might do us harm, I cried out, 'Christ, help us!'

Then I no longer saw these horrible beings. It became lighter around us again until it was completely light, and I saw Christ again 'in his light' as he spoke to countless brothers and sisters. I heard his words, but did not know where we were. The brothers and sisters who were listening looked different from those on earth. It seemed to me as if Christ was in the beyond.

My companions explained it to me, and I realised that these were brothers and sisters from the beyond who perceived Christ and his words purely spiritually. Then I recognised other brothers and sisters; they were Christ's constant companions. These and other acquaintances also seemed different to me than earthly people. But I understood why I saw them that way and where Christ and his own were. Now it became clear to me what would happen to me.

I heard Christ call me by name and say:

'I want you to get up and come to me!'

Then I lost consciousness, and when I came to and awoke, I felt cold and then warm inside. I opened my eyes and saw that I was lying in a grave, wrapped in linen cloths. Then I freed myself from the cloths, stood up, saw Christ and went to him, since he had called me.

So I have my earthly body again and feel very well. Accept it from me as charity when I tell you that I have perceived the nature of many of you gathered here, attuned by your spiritual activity."

Lazarus now turned to the Jewish leaders and said:

"I also saw the nature of you Jewish leaders, and I must say that I was horrified at the sight of your disfigured nature. You look even worse than those evil beings I have told you about. I beg you, renounce the abominable spirit of your vengeful, bloodthirsty god, for he leads you to destruction.

Before you stands the Eternal One in Christ. Recognise him and his perfection in the spirit of truth through the effect of his charity, which he gives equally to all people. Take my words to heart and cease your rage against him and his spirit, for in doing so you rage only against yourselves and create a world of horror in which you will then lead a conscious life in the spirit of your god for eternity.

I heard many brothers and sisters in the hereafter say: 'Oh, how happy are those who now live on earth and can see and hear the Eternal One in Christ. If we had seen him once on earth and heard his words, we would have been spared much harm and evil. But Christ also came for us, for we too can see and hear him in our world. We now recognise the effect of his spirit and gladly work in him to come into his world. It saddens us when we see that many do not want to accept his spirit of truth and charity, rage against him and thus throw themselves away in spirit.'"

Lazarus went on to explain:

"It is impossible for me to find words for everything I have seen, perceived and experienced in the beyond. With my explanations, I have merely painted a small picture of life in the beyond.

I ask you all:

Recognise the time and the events in which you are participating. Christ, in his perfection in spirit, is truth and charity. Accept his spirit and act in accordance with it, for he alone gives you peace and bliss in eternity!"

At these words of Lazarus, the assembled crowd cheered Christ. Only the Jewish leaders and their servants grumbled that their plan to thwart the resurrection of Lazarus had been ruined. Filled with hatred and cursing, they left the tomb and went home.

Night was already falling when Christ and his own set out on their way home. Miriam and Magdala threw their arms around their brother and wept with joy. They thanked Christ for his resurrection and led him into their house.

The news of Christ's raising of Lazarus from the dead spread quickly throughout Jerusalem and the surrounding area. The next morning, thousands of curious people flocked to Bethany to see Christ. By the third hour, more than forty thousand people had gathered in front of Lazarus' house and in the immediate vicinity, waiting to hear Christ.

Next to Lazarus' house stood the Essenes' house.

Christ went with his disciples to the hill near Lazarus' garden and began to speak about creation, about his world and the earthly world, and about the effects of activity in his spirit. Afterwards, he healed hundreds of sick people and multiplied bread and fish for his listeners.

This went on for three days. On the fourth day, when Christ began to teach, he said to those gathered:

"I have already taught you so far that each of you, if you have the good will, can recognise me, the effect of my spirit, and yourselves. You now know the purpose of earthly life, where you come from and where you are going.

Each of you has free will to decide in which spirit you will live, whether you want to spend your conscious life with me in my world of peace and bliss, or in the kingdom of Satan, which is full of malice and despair.

The time has come for me to soon take my leave of you as a human being in order to accomplish what I have set out to do for eternity. My coming suffering, which the servants of evil will inflict upon me, will require great steadfastness from many of you. But I know that this is necessary, for otherwise my coming as a human being would have been in vain for the coming humanity. Through my suffering, many will be able to measure my love for my neighbour and also understand how I, the Eternal One, am. I will allow the plan that the Jewish leaders have long since conceived to be carried out on me, as eternal testimony to the evil spirit in which Satan, who pretends to be an almighty god, and his servants are active."

Of the more than forty thousand gathered, more than half were Jews. About thirty thousand professed Christ without fully understanding the effect of his spirit. About five thousand were Essenes who lived entirely in cognition, and about the same number were fanatical followers of Yahweh who had been sent by the Sanhedrin in Jerusalem to lure Christ to Jerusalem so that they could capture him there. These Jews had been instructed by the Sanhedrin to cheer Christ at the appropriate moment, to call him 'Son of David' and proclaim him 'King of the Jews' so that they could bring charges of high treason against him before Pilate.

Now the moment seemed to have come, for the Jews who had been sent began to shout and cry out:

"Christ, we acknowledge you as the son of David! You are our King! Hail to the King of the Jews! You have received the commission and the power from our god to lead us out of bondage.

Hail to the Son of David! Hail to the king of the Jews!"

The other Jews present listened quietly to the shouts at first. Only a few Essenes who called themselves Christians tried to counter them with the words:

"You are liars and hypocrites!

Christ is the Eternal One and not a circumcised Jew. He himself says that your god is Satan and you are his servants. How can you call him 'Son of David' and call him your King?"

Christ calmed the Essenes and said:

"Let these servants shout, for this serves as a testimony for eternity. I know why they are doing this and what purpose they are pursuing. Calm down, for this time their plan will not come to fruition."

The shouting of the Jews who had been sent became louder and louder. The cries of "Hail to the Son of David!" and "Hail to the King of the Jews!" seemed to have no end. This incessant shouting slowly influenced the other Jews, so that they also began to shout and cry out loudly:

"Hail to our King! Come with us to Jerusalem. We will proclaim you king there and place the crown of Israel upon your head!"

With their hands raised, some fanatical Jews tried to persuade Christ to go to Jerusalem. The disciples and Essenes tried to ward them off and said to Christ:

"Do not go with them! They are false! They have evil intentions!"

The shouting and pleading of the Jews did not cease. Some of those shouting knelt before Christ and cried out:

"We will carry you on our shoulders to Jerusalem!"

Christ replied to them:

"Stop that! I and mine will go with you so that you may receive the money that the High Council has promised you if you bring me to Jerusalem amid the shouts of your fellow believers as the supposed 'Son of David' and 'King of the Jews'. I will grant you this pleasure. But your deceitful actions will remain a testimony for eternity of what a deceitful spirit you are servants of. I tell you: the plan of your superiors and rabbis, who sent you to lure me to Jerusalem and capture me there, will not come to fruition this time."

Christ turned to his own and said:

"Let us go to Jerusalem. There you will be witnesses of my words, which I will speak to the Jewish leaders."

Sister Claudia came to Christ with four servants and asked excitedly what all this meant, saying:

"These liars and hypocrites call you 'Son of David' and 'King of the Jews' and urge you to go with them to Jerusalem. I beg you, do not go with these false people, for they have evil intentions against you. Pilate has placed his legions at the disposal of the governor Protonius to restore order among the warring border tribes. Pilate has only the gate guards at his disposal, with whom he cannot protect you from the Jews. Do not embarrass him!"

Christ replied to Sister Claudia:

"Do not worry about me, for this time there will be no use of force. The Jewish leaders want to bring charges against me before Pilate, and that is why they are shouting 'Son of David' and 'King of the Jews'. I am now going with them to Jerusalem to tell the Jewish leaders the truth once more. The time is near when the Jewish leaders will carry out their vile and abominable plan, but today I will return safely from Jerusalem. Reassure Pilate, remain steadfast and do not despair!

My peace be with you!"

Claudia did not fully understand his words and said only:

"Christ, let it be done according to your will!"

After she received the answer to her question about where Mary was staying: "In the house of Lazarus!", she went there.

Christ in Jerusalem and Bethany

Christ called his disciples to him and went with them to Jerusalem. On the way there, the cries of the Jews grew louder and louder. Some of the paid mourners ran ahead, broke off tree branches and flowers, and threw them on the road in front of Christ.

Thousands of Jews were waiting for Christ at the Mount of Olives gate and greeted him very boisterously with the words:

"Hail to the Son of David! Hail to the King of the Jews!"

Representatives of the High Council offered Christ a purple cloak, which otherwise only the high priests were allowed to wear. Christ rejected this offer and said:

"I have not come to make myself a puppet, but I have come to tell the truth once again to those who have instructed you to do so."

The procession of shouting people, which moved only slowly, passed Pilate's house and continued on to the large temple square, where a large crowd had also gathered. Here Christ stood on a raised platform and began his speech with the following words:

"You have called me the 'Son of David' and the 'King of the Jews' in order to accuse me of high treason before the governor Pilate.

Hear what I have to say about King David, what a murderer and robber he was, and who it is that he continues to follow and emulate as a servant in the afterlife. "

Then Rabbi Saul came to Christ and told him that the high priests were gathered in the temple to greet him, Christ. Saul said:

"The high priests ask you to come to the temple and speak to them."

Christ replied to Saul:

"Tell the hypocrites that I know what they are planning to do to me. My words are in vain for them. But here are fifty thousand people gathered to hear my words. For many of them, my words are not in vain. If the high priests and the Rabbi want to hear me, they are free to come to me."

Saul went back into the temple. After a short time, the high priest Caiaphas appeared before Christ with some priests and said to him:

"Master, why do you not come to us in the temple? It is pleasantly cool there and much nicer than here in the open air in the scorching sun. Our priests also want to hear your words."

Christ replied:

"Listen, Caiaphas!

I have been teaching people in my spirit for over twenty-five years and have never been in a temple. I do not need to go inside, for I know the beauty of your murderous dens. Do not try to lead me into the sanctuary of Satan, for I know what you are planning.

But the day has not yet come when you can carry out your long-decided plan. Be patient! When the day comes, you can carry out your wickedness as you wish, as a testimony to my love for my neighbour and as a testimony to the spirit of your vengeful god, whom you serve as servants!"

Caiaphas feigned friendliness and said:

"Master, we will forget how much you have blasphemed our god. Accept our proposal! We will recognise you as the son of David and admit you to the High Council if you allow yourself to be circumcised and profess yourself to be the son of our almighty god. You can even become our king and rule the people of Israel.

Behold, you are poor, and because you are poor, you feel god's wrath and envy against the rich and against us priests. Listen: if you go with us, you can have as much power and money as you want. If part of the people are with you today, later they will all be with you and worship you."

Christ replied:

"Caiaphas, enough of this hypocrisy! You are close to Satan in spirit!

How can you make such a demand of me, knowing me and the effect of my spirit? You yourself know that the god of the Jews is the originator of the counter-spirit of truth and charity. But you, as his representative and servant on earth, carry on his lies and knowingly carry out his vile and horrible desires.

Behold, you hypocrite! Before you came to me, you leaders and rabbis sent a report to Pilate, the governor, saying:

'There is a man entering Jerusalem who is said to be the son of David. He is stirring up the people against us high priests, as well as against you and the Romans, and is proclaiming himself king of the Jews. Seize him and judge him according to Roman law.'

I tell you, you liars and hypocrites, that Pilate has long since been informed by his own people of your activities and knows that you yourselves have taught the people to call me 'Son of David' and 'King of the Jews' in order to bring charges against me. But neither Pilate nor any other Roman will hand over the servant to you. You must carry out your vile plan yourselves. There is no people among whom there is such great spiritual depravity as among you. You, god's representatives, seek servants for your murder because you are afraid of the people, afraid to take the blame for my murder."

Then the Jewish leaders who were present began to curse and shout loudly at Christ:

"You are a cursed Essene and Nazarene! You are an uncircumcised son of the devil

and a blasphemer! We will put an end to you and exterminate you and your brood, whom you have seduced!"

Then two Roman officials, Vitelus and Resotus, pushed their way through the crowd to Christ, introduced themselves as Pilate's confidants, turned to the shouting leaders and Rabbi, and Vitelus said:

"You have brought a written accusation against this miracle worker to Pilate, in which you claim that he is inciting the people against the Romans and has himself proclaimed 'King of the Jews'. But we see with our own eyes that it is you who are inciting and misleading the people to call him 'Son of David' and 'King of the Jews'. You slanderers, you want to justify an accusation against this righteous man in this way. You hate the miracle worker because he tells you the truth that your god is the greatest spiritual spawn, and you are his circumcised servants.

What do we Romans care about your circumcisions and your vengeful god? I demand that you leave this place immediately and cause no more trouble!"

At these words, the Jewish leaders withdrew to the temple, cursing and murmuring.

Then one of Pilate's confidants said to Christ:

"Good miracle worker! Pilate sends his greetings and asks you through us to leave the city immediately, because the Jewish leaders are plotting evil against you. He is very unhappy about your current visit to Jerusalem, as he has lent his legions to the governor Protonius and is therefore currently powerless against the many Jews who have come and will still come to Jerusalem for the blood festival. The blood festival begins in three days and there is no prospect of the legions returning in time. We therefore advise you to come to the city after the blood festival; then many Jews will have left and Pilate can easily protect you."

Christ replied to them:

"Give Pilate my greetings and tell him that I will leave Jerusalem today. Do not worry about me.

Peace be with you!"

Cries arose from the crowd:

"Christ, stay here with us! We want to hear you speak!"

Some of those present shouted praises to Pilate and his confidants Vitelus and Resotus, and the whole crowd joined in.

Then many voices cried out:

"We have acted wrongly in our ignorance, shouting 'Hail to the Son of David' and 'Hail to the King of the Jews!'. The liars of the temple council have misled and deceived us. Let us go to the temple! We will bring out the slanderers and punish them for their lies."

The crowd became more and more agitated and wanted to storm the temple.

Christ raised his hand and said to the people:

"Stop this and keep calm!

Do not follow the same actions of your leaders and rabbis in their abominable spirit, but listen to what I say to you about David. These liars have persuaded you to call me 'Son of David'. But when I told them the truth, the Jewish leaders called me an uncircumcised son of the devil, a cursed Essene, a Nazarene and a blasphemer, and reviled me.

Those of you who belong to the Jewish people can read in the Jewish scriptures what kind of servant of your god king David is.

I tell you: he was one of the greatest mass murderers! He fulfilled the bloodlust of Satan, who was his god and still is in the afterlife, to the point of horror. That is why he is celebrated as a sublime king by your leaders, the elders and rabbis, and serves as a role model for them, for their spirit is very close to his spirit. But they would surpass the former king David in cruelty by far in their actions and deeds if they were not prevented from doing so by those whom they call godless and heathen.

So see what honour these hypocrites want to bestow upon me if I were to be circumcised and say that their god had sent me into this world. I might call myself 'son of their god' and 'descendant of the mass murderer David'.

For these liars and hypocrites, my words of truth and works of charity are in vain. They do not want to act in my spirit and accept it, because they benefit from spreading lies and malice and acting in this spirit here on earth.

They hate me because I tell them the truth, and they seek to take my life in the foolish belief that they can thereby kill my spirit. They will kill my body, but I will rise again with it and continue to tell them the truth. Later, they will succeed in distorting what is said in my spirit beyond recognition and imposing what they have created on other peoples with cunning and violence.

But you, who are witnesses to my words and deeds, will have the opportunity to transmit my words through a human mediator. People will examine what has been transmitted and pass it on to all of humanity after they have recognised me and the effect of the activity in my spirit as good. In this way, my words and deeds of charity will rise again and be offered to all people once more.

I, the spirit being who is perfect in spirit, am steadfast in truth and charity and will remain so for eternity. But that spirit being who did not remain in my spirit and who is the originator of lies and malice will only triumph over others until his lies are recognised.

Every being capable of cognition must decide of its own free will whether it wants to live in my spirit, with me in my world of peace and bliss, or in the deceitful, malicious spirit with Satan in his realm of darkness and destruction.

So keep my words and do not be misled by those who preach faith. Remain steadfast in my spirit! Wait patiently and do not despair when the time comes when Satan and his servants will kill my body according to their will; this event will serve as an eternal testimony. Do not despair in the future either, when these liars and murderers mix my spirit with that of that abominable being and force the peoples to believe the lies they have made up, whereby they will subject me to this god of vengeance and worship and glorify him as my father. But the time will come when people will seek my spirit and find it again.

Now go in peace! I will come to you once more. Then you will recognise my words of truth through the work of charity that I have accomplished, and you will bear them more easily.

My peace be with you!"

The people thanked Christ and reflected on the words they had heard. One asked another what Christ's words about his suffering meant.

The worshippers of the gods spoke among themselves:

"None of us will recognise as god the vengeful god of the Jews, whom we abhor and detest!"

Some said again:

"Christ spoke words this time that we cannot fully understand. According to these, he must be murdered by the Jews."

With many questions on their lips, the crowd gradually dispersed. Christ went with his disciples to Bethany and entered the house of Lazarus.

The next day, Christ spoke in the Essenes' house in Bethany. Right at the beginning of his speech, many brothers and sisters asked Christ what the words spoken in Jerusalem about his coming suffering meant. All the disciples except Judas and about eight hundred Essenes from all the surrounding areas were present.

Christ answered this question for all:

"Hear what will happen in the coming days and in the future.

All of you who are gathered here have fully understood me and the impact of my spirit. You have heard my words of truth, which I have spoken to many peoples, and you have seen my works, which I have accomplished in charity in my spirit.

You are witnesses to how joyfully and gratefully the various peoples and their leaders have received me and the words about my spirit, and to the hatred that the Jewish leaders and rabbis harbour against me because I tell them the truth that the god they believe in according to their scriptures is Satan and that they are his servants. You know that no people are as deceitful and malicious as the Jews, who call the originator of lies and the greatest spiritual spawn an almighty god and carry out his gruesome desire for blood and burnt offerings, as well as his orders to oppress, exploit, rob and murder other peoples, and to destroy everything that is good and true. They are close to Satan in spirit and therefore gladly serve him.

How often have I explained to the Jewish leaders and rabbis my perfection in the spirit of truth in its effects, and performed works of charity before their eyes.

But when I asked the leaders whether such a deceitful and cruel being as the god they believe in according to their scriptures could be a perfect being, they failed to give me an answer. You perceive that the more I tell them the truth, the more they hate me and seek to take my life. They persecuted me even as a child.

Many of you have seen for yourselves how often they wanted to stone me and take me prisoner. I did not allow it only because the time had not yet come. But now it is here!

Through my words, people have received my spirit of truth and confirmed it through works of charity. Hundreds of thousands have recognised the effect of my spirit only to the extent that they know that I serve all spiritual beings equally. They are not capable of understanding more at present, as they are too poisoned by faith and ignorance. They are not lost, as they do not spiritually discard themselves. Once they come into the beyond and are guided by my own, they can walk the path to me again. Hundreds of thousands of Jews and many Jewish leaders have fully recognised me and the effect of my spirit. They cast themselves away spiritually because they consciously continue to follow Satan, whom they call almighty god. They hate me only because, in their hypocrisy, they do not want to hear the truth.

Behold, the Jewish leaders decided long ago to kill me. They banished me according to the law of their vengeful god and condemned me to an agonising death. But since they

see that many Jews are active in my spirit and would stand up for me, they seek servants out of fear of them to carry out my murder. That is why they have invented the lies of calling me 'Son of David' and 'King of the Jews' and have misled the people into worshipping me as such in order to bring me into conflict with the laws of the Romans.

Now their cunning plots against me have not succeeded, since the Romans know the mendacity of the Jews and none of them will lend themselves to these executioner's services. But the Jewish leaders have not abandoned their plan and have decided to put me to a painful death by nailing me to the cross. They have already decided to arrest me and bring me before the Roman governor so that he may sentence me to death.

They say:

'If we do not carry out what we have decided now, while Pilate has no legions at his disposal and is therefore powerless, we will hardly ever succeed later. With the influx of many foreign Jews who have now come to Jerusalem for the festival, we have the masses at our disposal. Once we have captured Christ, we will stir up riots and thus force the governor Pilate to sentence him to death on the cross. Then we will bring charges against Christ and demand that Pilate pass sentence. If Pilate refuses to do so, we still have our friend Herod, who will certainly help us, for he is at enmity with Pilate and will surely condemn the blasphemer in order to annoy Pilate. In addition, the blasphemer is an Essene from Galilee, a province over which Herod is judge. In this way, the people cannot accuse us of being guilty of his death. We will simply tell the people that he was lawfully condemned and executed by the Romans.

Recognise from these considerations how hypocritical and mean the Jewish leaders and rabbis have been in devising their plan for murder. But neither Pilate nor Herod will condemn me. Both will publicly declare to the people that they find no fault in me. Then, at a signal from their superiors, servants of Satan will seize me from Pilate's house and, in their hatred and bloodlust, nail me to the cross.

I will allow all this to happen to me, for I know that my death is necessary for many spiritual beings to understand me in my love for my neighbour and to recognise Satan, who pretends to be the almighty god, and his servants in their wickedness. What has happened will not only serve as a lesson to people on earth, but also to countless spiritual beings in the beyond, who hear all my words and are shaken awake by what has happened.

Afterwards, I will rise again with my body and continue to teach mankind. The liars and murderers of my earthly body will hear my words of truth again as testimony to all cognisant spiritual beings that only the body can be killed, but not the spirit, which is life. People shall recognise that life is eternal and cannot be destroyed. Through my resurrection, they will find my words confirmed and more easily understand that I am the greatest spirit being capable of cognition in spirit, the creator of this world.

My name, Christ, will bear witness for eternity to my constancy in the spirit of truth and love for one's neighbour, so that all cognisant spiritual beings will be able to recognise me. Only those who remain liars and hypocrites will say in the future: 'I know no one who is perfect in spirit! I know no Christ!'

I tell you that after the Jewish leaders have killed my body and I have risen again through my will, they will nevertheless continue to prevent the spread and activity of my spirit. They will not succeed in erasing my name, Christ, but they will destroy my words that I speak to you, except for a few, which they will badly distort. The distorted words will then be added to the Jewish book of lies and made into a whole with it, so that only my name remains in it.

The Jewish leaders and rabbis will give the name father to their god, Satan - who calls himself Yahweh, Zebaoth, Lord of Hosts, Adonai, Eloah, I am that I am, no one knows my name, Look at me from behind, you are not worthy to see my face, and whoever sees me must die—and declare me to be his obedient son, whom the father sent to earth to reconcile mankind with himself through his martyrdom on the cross.

But since they cannot disfigure my spirit of love for one's neighbour so that it resembles the lying and malicious spirit of their vengeful god, because the difference between my spirit and that of Satan is as great as between day and night or hour and eternity, they will make the originator of all evil, whom they call father, and the son spiritless, and in addition invent a third divine person as the 'Holy Spirit'. They will give this person the form of an animal. In this way they will seek to cover up their lies and those of their god, and say that the 'Triune god' is the greatest mystery, and that to think about it is a sin. This foolish lie will then be established by them as a creed and, under threat of eternal damnation, people will be commanded to believe it through cunning and violence. Such will be the spirit of the believers—called Christians—after four centuries.

Satan and his chosen servants will rejoice and set about imposing this belief on many peoples by force. Those who do not want to believe them will be killed according to the law of their father. Hundreds of thousands of people will thus be sacrificed to this bloodthirsty god.

In my name, the coming priests will worship, glorify and sacrifice to their father, Satan. They will pretend to transform bread and wine into my body and blood in order to offer this to their father as a sacrifice, as a re-enactment of my torture on the cross. The power of these representatives will increase more and more, so that even ruling emperors, kings and princes will be subject to them.

Around the twentieth century after my incarnation, however, the influence of the abominable spirit will lead to a great slaughter of mankind, in which the faithful peoples – called Christians – will kill each other.

At that time, the Jews will possess the most money and the greatest power among the nations. The peoples will cheer them and the rulers will follow them. They will seek to seize world domination for themselves. However, the plundering and exploitation of the nations will bring hardship, misery and discord, so that the nations, shaken by this effect of the abominable spirit, will begin to think. People will recognise their activity in the malicious and destructive spirit and will strive to find the truth about me.

The leaders of the nations will leaf through and read the Jewish laws, which are generally taught and disseminated as 'Holy Scripture'. Horror and terror will come upon them as they read about the supposed god-father of the Jews and Judeo-Christians and his deceitful, vengeful and bloodthirsty spirit. When they read the distorted words about me, my name will do them good.

However, the leaders will try in vain to find the truth about me and my words and deeds in these writings. Their stance against the Jews and their spirit will soon bring them enmity. The circumcised and uncircumcised leaders will join hands, agree and defend their common god the father.

The circumcised leaders and rabbis will say: We all have the same god; there is only one god who created us; we Jews are the first people; god chose us; his only begotten son was a Jew and obedient to him.

The uncircumcised leaders will say: We owe the Jews the son of god—Christ; he came to them and they gave him to us; we have the same god as the Jews and should be

grateful to them for everything.

The Jewish leaders and rabbis will thank their god and rejoice that their god the father has succeeded in imposing his spirit on the non-Jewish peoples under my name, thereby winning these peoples over to the Jewish faith. But the time will come when the preachers of faith will see how the peoples, seduced and exploited by lies and deceit, will be shaken awake and no longer want to follow the lies of their faith. The ever-increasing injustice and unrest among the leading nations will cause many people to think more deeply about life and its purpose, and those who seek a way out of their distress will ask themselves in despair:

Who and what is god, who created this beautiful world? And these people will realise that it is only human beings themselves who make this world a hell.

At that time, you who are witnesses of my spoken words and accomplished works of charity will give my spirit back to people as you have heard it and seen its effects. You will find a human mediator on earth through whom you will convey everything you have heard, seen and experienced. Some people will examine what has been conveyed and recognise me and my perfection and greatness in spirit in its effect, and they will pass on what they have recognised in writing to the people.

However, the originator of all evil and his servants – both the circumcised and the uncircumcised superiors – will no longer succeed in distorting or even destroying my word. At that time, the scripture will be more distinct and can easily be reproduced in many thousands of copies and distributed. People will be more educated and literate, so that this scripture will be read by many and they will be able to convince themselves whether the spirit written down is true and good or false and evil.

At the same time, it will be easier for the peoples, due to the influence of the abominable spirit, to recognise the originator of all evil and his servants. These peoples will recognise my spirit of truth and charity when they read the scripture offered to them and will finally accept it.

The circumcised and uncircumcised leaders and priests will be ashamed when their writings, which they will call the 'Old and New Testaments', are fully recognised in their spiritual impact. The spirit of lies, envy, revenge, bloodlust and destruction in the Old Testament will be declared a document of Satan. The New Testament, which is said to contain words written by you disciples, will be interspersed with quotations from the Jewish Scriptures. Only my name and a few clear words will benefit the readers of this scripture.

Once the nations have recognised all this, they will unite in my spirit and live together in peace. The time will come again when people will live on earth without being robbed by usury, without exploitation, without war, without hatred and thus without misery and hardship. There will be no rich and no poor, no masters and no servants, for the greater in spirit will serve the lesser in spirit, and the lesser in spirit will in turn serve the greater in spirit in charity. The spirit cultivated in this earthly life will likewise be transferred to the beyond and will light the way for those who have passed away in faith and ignorance, so that they may see and go to me in my world, in the perfect world.

Now understand my words and recognise that everything in the earthly realm needs time to take effect; thus also the cognition of my spirit in its effect through the imperfect spiritual beings.

Thomas, I see in your thoughts the question that is important to you, why I have come to the people now and not at another time, and why I go to the Jews who hate me

and not only to other peoples who would welcome me with joy if they could hear my words and see my works of charity?

I say to you and to all of you that I, the eternally conscious, all-knowing spirit being, have set the time of my coming as a human being myself. If I had come into this world earlier, before the influence of the counter-spirit was there, my coming would have been in vain for the future, since Satan had no servants in this world. People would not have been able to comprehend the abominable spirit if it had not been cultivated and practised by them. But now people can comprehend the originator of all evil and his deceitfulness and malice in spirit, because they can read about him in the Jewish scriptures and feel his influence.

You see how all non-Jewish peoples themselves say that the Jewish god is the supreme among evil gods, and they dread the Jews because they serve this being as servants and carry out his gruesome desires.

Had I come earlier, at a time when people on earth were still true and good, they would have been unable to comprehend that there is such a great spiritual abomination as this Jewish god represents. They would have joyfully engaged in my spirit and accepted it, because they were very close to it spiritually. But what would have remained of my spirit in the future if, after them, a spirit more inclined towards evil had begun to operate in this world, whose origin and establishment I knew in advance?

I therefore had to come directly to the Jews and tell them who it is that they call god. In this way, just like the liar and deceiver, they hear my words of truth and perceive my works of charity. They and the originator of evil no longer have any excuse for not having heard and seen me and my spirit in words and deeds.

Their evil plan against me will bear witness for eternity to what an evil spirit they are. That is why I came at this time as a human being, to confirm for eternity to all cognisant beings that I am perfect in my spirit of truth and constant in it, and that no one can muster as much charity as I can.

And I tell you that no people would be able to accomplish what the Jewish people will accomplish.

If I were to come only after two thousand years, I would not be able to teach my spirit publicly, since at that time the peoples will no longer enjoy the freedom they have today. By then, god's representatives will have learned a great deal and will know how to influence and control people through threats and promises, so that they will follow them with enthusiasm and even protect them with their lives. Even the rulers of the nations will be subject to the preachers of faith and will seek to maintain and protect their glory by law. They will present themselves as called by god and representatives of god and will invoke their powerful god, whom they have imposed on the nations in various doctrines of faith, but who will be the same god as the god of the Jews.

First and foremost will be those rulers and priests who will call themselves Christians after my name, because they will all praise and follow the greatest spiritual spawn, Satan, as god; at that time, the religious leaders will be satisfied with this spirit, because it will secure them titles, prestige, honour and a good life on earth. Not only the rich, but also the exploited and the poorest will willingly serve them in blind faith.

Now understand that at another time I could not reveal myself to human beings, as well as to the cognisant beings of the beyond, as openly as I am doing now.

I could not accomplish the crowning as a human being – for no people in the future

would be capable of nailing me to the cross and torturing me to death. Consequently, I could not rise from the dead to bear witness to my words of truth and works of charity, that I am the Perfect One, the Greatest in Spirit, the creator of the Universe, the Eternal One! Thus, Satan and his servants will themselves bear witness for eternity to the effects of their spirit of lies, malice and destruction, and confirm this through their joint and malicious actions.

Behold, for many thousands of years, my coming into this world was foretold to mankind by my own, and often did mankind cry out:

'Eternal One, come to us, that we may know you as you are in spirit!'

Well, now I am here! Many have recognised me and the effect of my spirit and are walking the path to me. Many close themselves off to my spirit and voluntarily walk the path to Satan out of malice. These will also defile my spirit and seek to lead people entirely to the originator of all evil. But the time is coming when people will call me by the name of Christ and say:

'Christ! You yourself were in this world and we cannot recognise you! The effect of the evil spirit is terrible. Help us!'

And I say to you: all will be helped if they accept my spirit of truth and charity and act upon it. At that time, my words and works of charity will bear fruit.

The time is near when I will no longer be among you as a human being, but you will carry on my words and works in my spirit. But I tell you today that you will fare no differently than I myself. I will teach you many things later and show you the ways where you will go and from where I myself will pick you up with my own in my world.

So now go home in peace and rest. Do not worry about what is to come. For it is my will that I allow the plans of Satan and his servants to be carried out according to their will.

My peace be with you!"

Christ went to Lazarus' house and the disciples to the dwellings of the Essenes. They were all sad, for now they knew what would happen, because Christ himself had said that the time had come when the Jewish leaders would carry out their plan according to their will. Full of worry and weariness, they soon fell asleep, and it was already daylight when they awoke the next morning.

Christ was on the hill next to Lazarus' house. He had been speaking for some time to the thousands who had gathered there. When the disciples came to him and greeted him, Christ smiled and said to them:

"So, you have all slept well. It was necessary for you to strengthen yourselves before the coming events."

Christ continued to teach until the ninth hour. At the end of his discourse, he said to the assembled crowd:

"Keep my words of truth and act in my spirit! The hour is coming when you will need steadfastness in spirit. Do not be misled by events. I will not keep you waiting long, for on the third day I will come to you again. Your despondency will then turn into great joy, and many who are still wavering will fully recognise me and the effect of my spirit and act in accordance with it.

I see that you have all become hungry. So let us have a meal together. Sit down, all of you!"

Mirjam and Magdala, the two sisters of Lazarus, brought five loaves of bread and three fried fish.

Then Christ said to the disciples:

"Spread out your cloaks and place the bread on them; put the fish on a table."

The disciples brought a large table from Lazarus' house and placed the fish on it. Then Christ said:

"Behold, by my will I multiply the five loaves and the fish into seven thousand!"

At that moment, there were mountains of bread and fish. None of those gathered could see how quickly this had happened. The bread was fresh and the fried fish gave off a delicious smell.

Christ now said to the astonished crowd: "Keep order, for there is enough food for everyone! Now come to me one by one and take a loaf of bread and a fish each!"

Christ distributed the bread with Lazarus and Matthew, and Luke distributed the fish with Peter. The distribution lasted over an hour. Finally, the disciples and Christ took a loaf of bread and a fish and sat down among the gathered people to eat. Christ was pleased. Since there was still bread and fish left over, he smiled and said to everyone:

"Whoever is still hungry, take what is left and eat, lest you give me a bad report about my cooking skills in the end. "

Those who heard these words began to laugh, and Christ laughed with them.

The assembled crowd cheered Christ, and many said:

"We have never tasted anything as good as today!"

The leftover bread and fish were given to the poor for their families.

Then Christ said:

"I wish for all of you that your last meal before you depart from this world will taste as good to you as it has tasted to me and to you. For I tell you: whoever lives in cognition will go to the hereafter with joy. You know the way that leads to me. I have shown it to you! It is clear and bright!

My spirit of truth and charity is your guide. It leads to me when you act in it with free will. When you stumble over obstacles on the way, because the evil one has 'darkened' it in spirit, I and mine are still with you. We 'shine' on your path and lift you up so that you can continue on the way to me. Therefore, do not despair when things sometimes become 'dark' here in earthly life due to the influence of the evil spirit. Learn from this to distinguish light from darkness, truth from lies, and charity from malice, and remain steadfast in my spirit.

Now go home in peace and leave the Jews alone, for they are very irritable. They celebrate the feast of blood by satisfying the bloodlust of Satan, whom they call god, to the point of horror.

Through the torturous slaughter of thousands of animals and their sacrifice on the altars of fire, these servants seek to glorify their vengeful god and satisfy his lust with the stench of burnt offerings. They are of the same spirit as their god. They also have a bloodlust, and the stench of the burnt offerings is also a pleasant, delicious and overly sweet smell to them.

Do not get in their way! For I do not want you to suffer harm to your earthly bodies

because of me. I will be back in Bethany the day after the festival of atrocities, and whoever wants to hear my words again, come to me.

My peace be with you!"

The assembled crowd thanked Christ for his words and did not think much about the words announcing the coming events, as they had heard that Christ would return and they would continue to hear him. The crowd dispersed. Everyone went home peacefully.

Christ called his disciples to him and went with them to the hall in the Essenes' house to say a few words to them about the coming events. He explained to them:

"My words, which I now speak to you, may not frighten you or even cause you to despair.

You have recognised me and the effect of my spirit, and you know what the Jewish leaders are planning. The day has come and the hour is near when Satan and his servants will carry out their long-decided plan. As I have already told you, I will let everything happen according to their will.

They will capture me in the second hour of the night and take me to Jerusalem, to the house of Annas. There I will be mocked and cruelly tortured. Then they will take me to Pilate and try to force him to judge me and sentence me to death. Pilate, and later Herod, will publicly declare that they find no fault in me. When the Jewish leaders see that they cannot achieve their aims with Pilate and later with Herod, they will resort to violence and steal me from Pilate's house. Then I will be led outside the city and nailed to the cross by the temple servants at the place of atonement. Thus I will taste earthly death.

But on the third day I will rise again with my body, walk with you and continue to tell these murderers the truth."

At these words, some of the disciples' eyes filled with tears of compassion. Then one of them said to Christ:

"Christ, can you not let this pass you by? You have the power to prevent the Jews' plan!"

John and Matthew threw their arms around Christ's neck; others begged him with raised hands not to allow it, for they could not bear the pain.

Christ replied to them:

"I have been with you for so long, and this is the extent of your understanding? Surely you must understand my words!

I would have liked to spare you what is to come, but you know that these events will serve as a lesson to many. They will also contribute greatly to strengthening your good will in the future. Do not be concerned about the future, for I tell you: all of you, except Judas, will survive these events.

Judas, whom the Jewish leaders have imprisoned and who therefore cannot hear my words, will not survive. The Jewish leaders have decided to release him only on condition that he accepts thirty pieces of silver from them as ransom, turns against me and leads the armed hordes to me. Judas has already agreed to this in order to get away from them. He thought to himself, I will give the thirty pieces of silver to the poor, and no one can harm the Eternal One. He will be free and can walk with Christ again. But when Judas sees that he has been deceived, he will take his own life out of hurt.

Understand the time and also understand that no one can stop what is coming, not even Pilate, because without his legions he is powerless, and the Jews, increased by the ten thousand strangers who have come to Jerusalem for the blood feast and are all fanatical servants of the Jews, now have the power.

The legions will not return until shortly before my resurrection. Therefore, do not get involved with the Jews in any way and remain reasonable, for I will allow everything that the Jews will do to me according to their will. Those of you who wish to remain in Bethany, remain there, and when Judas asks for me, tell him that I am waiting for him in the Kidron Valley. I am now going there to meet the hordes sent to capture me. Endure everything out of love for all spiritual beings capable of understanding.

My peace be with you!"

With tears in their eyes, some of the disciples said:

"Christ, we will not leave your side! Let us go with you! We will endure everything the Jews have in store for us!"

All the disciples joined Christ; only Mary and the sisters remained in Lazarus' house. She said to Christ:

"Eternal One! I know what will happen and why you have come as a human being! I know your love for your fellow human beings; it is immeasurable. Strengthen us all spiritually so that we may bear what is about to happen more easily."

Now Christ took his leave with the words:

"It is time for me to go. My peace be with you and with you all!"

Christ left Lazarus' house with the disciples and walked with them along the foot of the Mount of Olives into the Kidron Valley. Once there, Christ told the disciples to sit down and said:

"It is good that you are here to bear witness to the coming events. Do not be sad. You see that I am not sad either, even though I know what lies ahead of me."

After a short time, some of the disciples saw a man running towards them. Then Christ said, "That is Judas!"

Christ's Arrest and Crucifixion

Judas, nicknamed Iscariot, was born in 756 AD in Nitriapolis, a small town near Lake Genezareth. His father's name was Jacob and his mother's name was Tesana Iscariot; both were Jews and ran a trading business. Judas attended school in Jerusalem and was known throughout Jerusalem for his talent and open manner. After he professed himself a disciple of Christ, he was rejected by his parents and expelled from his home.

On the way from Bethany to Jerusalem, he met Rabbi Saul, who was one of his former classmates. Judas told him much about Christ, whereupon Saul invited him to go with him to the council meeting. Saul assured him that he was known to the high priests and could go there without any problem. Judas agreed and went with Saul with the intention of telling the Jewish leaders the truth about who Christ was. The council meeting took place in the great hall.

Upon entering the hall, the Jewish leaders and Rabbi Judas were greeted with the following words:

"Good to see you here, you runaway! Have you perhaps decided to stop loafing around with the beggars? Is the seducer no longer your god?"

Judas replied:

"I prefer to live among the poor, who are noble and peaceful in spirit, than among you, who live a life of luxury at the expense of others with your deceitful and malicious spirit. Do you imagine that I have come to you to stay with you? I have come to tell you the truth about who Christ is."

Judas then gave explanations about the incarnation of Christ, about the effect of his spirit and about his works of charity. When he then pointed out to them that some passages of their scriptures were false and called the god of hosts a liar and a seducer, all those present at the council meeting began to shout and took a threatening stance against Judas.

Judas responded to the shouting with the words:

"You cannot bear my words, which are true. You are very close in spirit to the one who is your god.

I tell you: I fear neither you nor your god - Satan. I recognised the Eternal One, who became man in Christ, and therefore I fear no one anymore, because I know where I came from, why I live on earth and where I am going again. You high priests and scribes presume to know a great deal, but you are full of lies and malice and as ignorant about life as the animal, which cannot recognise."

These words prompted several of those present to attack Judas and strangle him. The high priests then ordered the temple servants to bind Judas. Bound hand and foot, he was placed in a corner and guarded by two servants. They were instructed to strike Judas on the mouth immediately if he tried to speak.

The council meeting was attended by more than three hundred members. Among them were:

The high priests: Zatochais, Annas, Annias, Caiaphas, Machöas, Obtias, Hannan, Meluchais, Obadiah, Nihum, Melachais.

The rabbis: Abrasai, Semnais, Josias, Ochoriais, Abiud, Abigail, Nephet, Jebar, Simeon, Ephrain, Michas, Ezechais, Esranais.

The Sadducees: Arzamus, Gabaon, Hananias, Amos, Nigoias, Hirsch and Chaimas.

Judas heard everything that was said about Christ during the deliberations of the High Council and what was subsequently decided. After many hateful speeches against Christ, the council accepted a motion by Rabbi Schirach, which read as follows:

An accusation should be brought against Christ before Pilate, charging him with calling himself the 'Son of David' and wanting to be proclaimed 'King of the Jews'. Christ was to be lured to Jerusalem so that he could be seized there. This had to be done with particular caution so that the people would not take sides against us, the Jewish leaders. In Jerusalem itself, Christ was to be led into the temple under a pretext, from where he would not be allowed to leave.

The unanimous acceptance of this proposal caused great satisfaction among the participants of the council meeting.

Judas was then led into a dark room in Annas' house and locked up there. A servant who was well disposed towards Judas and always brought him his food told him after a few days that the intended accusation of Christ before Pilate, the governor, and his arrest by the temple council had not been successful. The servant also informed Judas that the Sanhedrin had recently decided to arrest Christ in another way – possibly unnoticed by the people – and to force a conviction by any means necessary through false accusations before Pilate.

The next day, two servants took Judas away and led him to the Sanhedrin. There, a proposal was made to him, according to which he would be set free again if he agreed to it.

The proposal was as follows:

"If you renounce Christ and oppose him, we will set you free. But you must lead our troops to him so that we can capture him. He has been sentenced to death on the cross by our council according to our law. We will give you the ransom of thirty pieces of silver, which is otherwise offered to anyone who hands over a stranger to us. In addition, you are free to come back to us and enter our service. We have just heard that Christ spoke to the people in Bethany today and then went with his disciples to the house of Lazarus.

Perhaps he has learned that we want to seize him. There is a possibility that he will hide and we will not be able to find him. But we want to avoid any commotion. So please help us."

Judas initially rejected the offer of the Jewish leaders and told them that he would not become a traitor. The leaders did not abandon their plan and continued to persuade him.

Finally, after careful consideration, Judas came to the conclusion that Christ and his own would be captured even without him, but that if he were free, he could warn them in time. He could give the thirty pieces of silver to the poor, and no one would be able to harm Christ anyway.

So he finally agreed, on condition that no more than five servants accompany him. He took the money and set off for Bethany with the five temple servants.

In front of Lazarus' house, he told them to wait for him and went into the house alone. There he found only Mary and her sisters and told them what had happened to him and what the Jews were planning. He asked about Christ and the disciples so that he could inform and warn them in time.

Mary replied to Judas that Christ had already gone with the disciples to the Kidron Valley and was waiting for him there. Judas said a quick goodbye and left. When he stepped out of the house, he was startled by the crowd of armed Jews who had followed him unnoticed.

When the armed men asked him if Christ was in the house, he replied that Christ had gone to the Kidron Valley. Realising the seriousness of the situation, he persuaded them to let him go ahead of them so that it would not appear so conspicuous. When he had a lead of a few hundred steps, he began to run to get rid of the hordes following him. The temple servants ran after him, followed by the whole band of armed men.

Judas arrived breathless at Christ's side, embraced him and said in great excitement: "Forgive me for being so long in coming. The high priests had me imprisoned. I heard their decision about what they intend to do with you. I beg you, flee from here before it is too late, for the hordes are close behind me. They have terrible things in store for you. They are already coming! Hurry away from here!"

Christ replied to Judas:

"Calm down! This time I will let everything happen according to their will!"

It did not take long before Christ and his disciples were surrounded by a horde of over three hundred Jews armed with swords, spears and ropes.

Christ asked them who they were looking for. They replied:

"You, for we know who you are!"

Christ replied:

"Why do you come here armed? You know that I and my followers are peaceful. You servants of evil, I know your intentions! The time has come when I will let everything happen according to your will, as a testimony to what an evil spirit you and your god are. For this god is the author of lies and wickedness, and you are his worthy servants! "

At these words, several servants seized Christ and bound his hands. Some of the disciples wept as they watched helplessly as the armed men carried out their actions. They begged Christ not to allow this to happen, saying:

"Eternal One, we know that by your will you could render all these armed men powerless. Do not allow this to happen!"

Judas knelt before Christ and said:

"Christ, what have I done? I wanted to inform you of the Jews' plan, and they found you through me. I beg you, avert their violence!"

Christ reassured Judas with the words:

"Do not despair, for I know that you meant well. Had you had the opportunity to hear my words in Bethany, you would now speak differently.

My peace be with you!"

Then all the disciples except Judas had their hands bound. The high priest Hannan, who knew all the disciples, stepped forward and looked at them one by one. Then he ordered the disciples John, Marchius, Othaelos, Luke, Silas, Matthew, Marchas, Nebedar, Sietos and James the Younger to be released. He warned them that they should leave quickly, otherwise they would suffer the same fate as the others.

The Jews untied the ropes from the disciples and beat them with them. Those who had been released immediately made their way back to Bethany.

The Jewish hordes now mocked Christ and began to beat him. But he endured everything without saying a word.

Only after darkness had fallen were Christ and his fellow disciples led by the mob to Jerusalem. Christ had to walk in front, followed by his disciples. The procession moved quickly towards the Bethlehem Gate, which had meanwhile been occupied by many hundreds of Jews. The gate guard, consisting of only six men, was powerless against the large crowd of Jews who were waiting for Christ. The Jews prevented the gate from being closed, allowing the procession to move on unhindered.

In the city, incited Jews stood on both sides of the road, insulting Christ and the disciples and even spitting at them. The procession moved on to the house of Annas, into which Christ was led. The disciples were taken to the house of Caiaphas, where their feet were also bound. So they lay there, guarded by some armed Jews, in the courtyard.

John and Judas separated from the released disciples, followed the procession and entered Annas' house unnoticed. There they waited until Christ was brought before the Sanhedrin. They stood by the door of the hall and could hear all the words spoken by Christ and the Jewish leaders.

After Christ had been led into the hall, some of the high priests spoke to him. Finally, Caiaphas said:

"Behold, you yourself are to blame for what we are doing to you. Why do you blaspheme our god and call him Satan? How often have we asked you to be circumcised and to say that our god is your father. But you are too proud to do so and say that you are the Eternal One, the creator from and into eternity.

Now you see how far you have come. Nevertheless, we will make you another proposal so that people cannot say that we have acted unjustly against you. We will forget how you blasphemed our god and called us servants of Satan if you allow yourself to be circumcised in public and say that our god is your father. We will then call you his son.

Think it over and accept our proposal, otherwise you must die, and we will give you a death that befits the magnitude of your blasphemy. You can no longer escape us. We now have power over you. You cannot rely on Pilate, as his legions will not arrive in Jerusalem in time; for we have discovered that they will not be back for five days. If you do not accept our proposal, you will not live until then."

Christ answered the high priests in a loud voice:

"You hypocrites, you liars, you servants of Satan! Only you, who are the greatest spiritual dregs, could offer me such a proposal. Even today you say that I myself am guilty of the murder that you will commit against me.

I know that my words are in vain for you. I say to you again, as a testimony to all discerning spiritual beings, that I am the greatest in spirit, the creator of the universe, and the one who made conscious life possible for all. I, the Eternal One, became human of my own free will to bring you all my spirit of truth and love for one's neighbour. But you do not want to act in my spirit. You prefer to follow Satan, whom you call almighty god, who conceived lies and wickedness and whose spirit produces suffering and destruction.

You, his servants, will not be able to deny the horrific murder of my body for eternity, no matter how many lies you tell about what happened in the future."

Then the high priests began to curse and shouted:

"What more proof do we need! You have all heard how we have treated him kindly, but he rejects our kindness and continues to blaspheme our god.

He calls us liars and servants of Satan and says that he is the Eternal One, the creator of the worlds. But we will show him that he is a son of the devil and only has power as long as the devils help him. We will soon cast out the devils from him so that everyone can see how powerless he is.

Our god Zebaoth has given us power and authority, and we are his chosen ones. We know his laws and obey them; that is why we have power and authority. We have dealt with many blasphemers until now, and we will deal with this one as well. He shall taste the vengeance of our almighty god!"

The high priest Nihum struck Christ in the face with his fist and said scornfully:

"See what I am capable of! I can even strike the 'Eternal One', the 'true god', in the face!

He struck Christ several more times and then shouted at him again:

"Now say that you are god!"

The other high priests cried out:

"Take this blasphemer out to our people, that they themselves may punish him. For we do not want the Romans to say that we struck and tortured him."

Christ was led into the courtyard, where more than eight hundred armed Jews were waiting for him, having been supplied with plenty of wine. When these intoxicated Jews saw Christ, they began to jeer and shout. Some of them cried out:

"We will teach you who god is!"

Christ was tied to the pillar with ropes and a crown of thorns was placed on his head.

The intoxicated Jewish mob continued to mock and taunt him, then shouted:

"We will now make you our king!"

Several Jews went up to Christ, struck him, knelt before him and cried out:

"You want to be god and call our god Satan? We will show you, you poor devil, who god is!"

They spat on him and said to him:

"Help yourself, if you are god! If you are god, you must have power and authority! Behold, we are sons of our almighty god and have received power and authority from him!"

Then they stripped Christ's upper body and flogged him with straps to which nails were attached, so badly that the high priest Hannan ordered the flogging to stop immediately, lest Christ die.

Then he said:

"Let us take this man to Pilate, that he may judge him!"

He had Christ, whose upper body was covered with open wounds and blood, guarded by several temple servants so that he would not be beaten any more and die prematurely as a result of further abuse.

After that, things quieted down a bit in the courtyard. But the noise and shouting in the square in front of Annas' house increased all the more. Thousands of Jews had gathered here and in the surrounding alleys, instructed by the high priests to cause a riot.

The high priest Caiaphas climbed onto the roof of Annas' house and addressed the incited crowd:

"Be patient and stay where you are. We have banished Christ, the blasphemer, according to our law, and he must die on the cross. But we want to force Pilate to condemn him, and for that we need all of you.

Only when Pilate sees how strong we are will he yield to our pressure. Make sure that those Jews who have come for the festival and are staying in tents outside the city enter through the Herod Gate.

We must be strong! For if we cannot achieve our goal by peaceful means, we will use force!"

So thousands of Jews marched to the Herod Gate and soon succeeded in opening it

by trickery, whereupon many thousands more Jews entered the city.

The house of Annas became increasingly lively. Some Jews brought the cross that the high priests had had made for Christ. Judas stood weeping in a corner of the house, his hands covering his face. Then he pulled himself together, went to the high priests and said to them:

"Leave Christ alone! He is the Eternal One, the true god! He came into this world as a human being to show us all how to live in his spirit of truth and love for our neighbours. I have recognised the effect of his spirit through his accomplished works. I beg you, do not burden yourselves with the murder of god. How ashamed the Jewish people will be and how hurt they will be for eternity that Jews have murdered the true god!"

However, the high priests laughed at Judas and said:

"Go to your god and see how he cannot help himself! You are a fool, otherwise we would treat you differently!"

Judas then went into the courtyard to Christ, embraced him and, overcome with emotion, could only utter the words "Christ, you are eternal!" He felt as if someone were strangling him.

The Jews standing around laughed with joy, thinking that he was mocking Christ. Judas slowly calmed down and then continued speaking quietly:

"I am also to blame! Forgive me, for I only wanted to inform you. But now I see what they are doing to you."

Christ looked at Judas with a smile and said to him:

"I know that you meant well. You know that I do not hold anything against anyone and even try to help my murderers if they want help. Do not despair, for only a little while longer and you will be with me in my world."

The temple servants laid the cross before Christ, seized him, and laid him on it to measure where the holes for his crucifixion should be drilled.

When Judas saw this, he cried out in horror. He went to the high priests, threw the thirty pieces of silver he had received from them in their faces, took the rope with which they had tied Christ to the pillar, and fled. Out of despair and pain over his complicity, he went to the foot of the Mount of Olives and ended his earthly life with the rope.

Pilate was informed in detail by his confidants about everything that had happened during the night, as well as about the Jews' plans. He and his officials stayed up all night discussing how they could free Christ from the hands of the Jews. Pilate was very agitated and insisted that under no circumstances could he take responsibility for the murder of Christ.

"We must save Christ!" were his frequent words.

Finally, he said:

"We can only deal with the Jews by cunning, for unfortunately my legions are not here!"

Captain Abenada added that it would be best if Pilate took Christ into his house. He himself would wait in the garden with his horse. Christ could then be brought to him in the garden, from where he could escape through the garden gate. Once Christ was taken away from Jerusalem, he would be safe.

Pilate patted Abenada on the shoulder and agreed to his suggestion. He then calmed down a little and waited impatiently for the Jews who were to bring Christ to him.

Around the second hour of the day, all the streets leading from the houses of Annas and Caiaphas to Pilate's house were filled with Jews who shouted incessantly:

"Crucify the blasphemer!"

In Annas' courtyard, the servants put Christ's cloak back on him. It was made of grey linen, but it was so bloody that it looked like a purple cloak. They now took the crown of thorns off Christ, bound his hands again, and led him out to the crowd, who greeted him with mocking laughter. Christ's face, beard, and hair were covered with crusts of blood, but there was also fresh blood to be seen.

Several servants made way outside, and Christ was led through a dense crowd to Pilate. Many of the Jews present reviled Christ, spat on him and shouted:

"This is what a god who cannot help himself looks like! Crucify the blasphemer!"

Others covered their eyes at the sight of Christ and said:

"Have mercy on him! He has already suffered enough! Let him go!"

Some had tears in their eyes again and walked away so they would not have to watch.

The procession stopped at Pilate's house, and Christ was led up the steps into the vestibule. The Jewish people immediately rushed forward and surrounded the house on all sides. There were over fifty thousand Jews present in the city.

The high priests and Jewish leaders stood on the steps and sent for Pilate.

Pilate came out of his room, looked at Christ and cried out in horror:

"What a man! Who has done this to you?"

He led Christ into the hall, had the rope removed from his hands and immediately had his wounds cleaned. Ten spearmen stood in front of the hall door and let no one in.

Captain Abenada went out to the chief priests and Jewish leaders and said to them in a sharp tone:

"How dare you come to Pilate today, when it is not a day of judgement, to ask him to judge? This is not a court of law, but his private residence!

Come to the court on a day of judgement!

Today Pilate will not judge, and certainly not here in his house. See that you move on!"

At these words, shouting broke out and the crowd threatened to storm the house.

Pilate was beside himself. He greeted Christ and then said reproachfully:

"Did I not tell you to leave Jerusalem and not return until after the abominable blood feast, because my legions are not here? Why did you not follow my advice?

I now stand powerless and cannot protect you from the Jewish mob. My officials and I have been up all night discussing how we might save you. We wanted to take you out the back stairs into the garden so that you could flee Jerusalem with Captain Abenada. But even this escape route is no longer possible because the Jewish mob has surrounded the entire house. I will try to dissuade the hordes from you with words."

After saying this, Pilate went out and commanded the roaring and shouting Jews to be quiet. Then he asked:

"What charges do you bring against Christ, the miracle worker?"

The high priests replied:

"He incites the people! One moment he says he is the 'Son of David', and the next he says he wants to be the 'King of the Jews'!"

Pilate replied to them with anger and indignation:

"You Jewish leaders, do not come to me with such lies, for I know full well that this comes from you. Have you no shame that you can lie so viciously? Christ is indeed right when he calls you liars and hypocrites.

Tell me, what evil has he done?"

The chief priests and Jewish leaders shouted in unison:

"He blasphemes our god and calls him Satan. He calls our holy laws and our circumcision abominable, and he calls us servants of Satan. Is this not enough of an accusation?"

Pilate replied,

"What do we Romans care about your blood laws and your circumcision?"

But the Jews shouted even louder, "He claims to be god! How can a man be god?

Because he is so poor, he incites the people against us high priests and says that we are murderers and deceivers. He tells the people that there should only be brothers and sisters and no rich and poor, no masters and servants.

This also concerns you and the Emperor. If you do not condemn this agitator, we will complain about you to the Emperor.

This seducer must go! Crucify him!"

Pilate called out to them:

"You must not think that I do not know Christ! I know his words and I know the miracles he has performed among the nations. None of the nations are against him; he is welcome everywhere and many are grateful to him because he is a great benefactor.

You know that he healed my wife, the daughter of the Emperor. Even the Emperor himself expressed a desire to see this miracle worker!"

With these words, Pilate showed the Jews a letter addressed to him by the Emperor, in which it was written that Pilate should report on the miracle worker and endeavour to bring him to Rome so that he, the Emperor, could receive him.

"And you dare to ask me to condemn the miracle worker!"

The high priests and Jewish leaders replied:

"We have our god and his law, which we must obey! We are god's chosen people! Furthermore, we are also among the peoples of the empire who pay tribute to the emperor and therefore have the right to demand that the emperor protect us."

Pilate replied:

"If your request is just, I will carry it out. I have never wronged you. I have a reputation as a just judge and make no exceptions for anyone!"

The Jews shouted even louder; they roared like wild animals:

"Crucify him! Crucify him!"

Pilate finally realised that it was futile to try to reason with the Jews. He went into the hall in despair and said to himself:

"This mob is worse than wild animals. It seems as if all the evil gods and their leader, the devil, have been unleashed!"

During this time, Christ had been speaking to Claudia in the hall, comforting her, the officials and the servants. Pilate now sat down with Christ and asked him desperately what he should do.

Following this question, Pilate said:

"I know that you are more than a human being and more than our good gods. Why don't you show your power now?

The Jews wanted to stone you so many times, but they couldn't. I would like to help you, but I can't find a way out. Why don't you help yourself? Tell me openly and freely who you really are?"

Christ answered him:

"Pilate! I am the greatest in spirit, the creator of the universe!

Through my work in cognition, I have made conscious life possible for all spirit cognisant spiritual beings in my love for my neighbour. Due to my steadfastness in the spirit of truth and love for my neighbour, I was the only being who could accomplish this, not because I wanted to be, but because I had been so since eternity; apart from me, no other being possessed the all-encompassing cognition and steadfastness in truth and love for one's neighbour that was and is necessary for this.

And that is why, through my will, I became human, to give my spirit in words to all lost spiritual beings and to show them through works of charity that no one in the future will have the excuse that I did not give them the opportunity to recognise me. Many who are of good will to be true walk the path to me, but many who are close to Satan in spirit rage against me and thus create for themselves an eternal life in the spirit of lies, malice and destruction.

The Jewish people call the originator of lies and all evil an almighty god and carry out his gruesome desires. In doing so, this people bears witness to the future, in which evil, deceitful spirit it and its vengeful god are active.

I therefore had to come to the Jews in order to show all cognisant spiritual beings what I, the Eternal One, am like – in contrast to the Jewish god, Satan.

Through my accomplished work of charity, my coming as a human being into this world in Christ will be preserved for eternity. Now understand why I am allowing the Jews' vile plan to be carried out on me this time.

Do not despair! For all this serves only as a testimony for eternity!"

The roar of the incited Jewish hordes grew louder and louder. Pilate went out again and called to the crowd:

"I find no fault in this righteous man!"

The high priests cried out:

"You will not change this proud blasphemer! For we have tried in good faith to dissuade him from blaspheming our god. But he will not take back his words."

The noise grew louder and louder, and the cries of "Crucify him!" grew more and more intense.

The chief priests cried out:

"We know the blasphemer! He is the son of a carpenter from Nazareth in Galilee. His disciples claim that he has no father. He was born of fornication. And a son of a whore dares to call himself god?!"

They threatened Pilate and shouted:

"If you do not condemn the blasphemer, we will take him to Herod. Herod is the judge responsible for Galilee. He will certainly condemn him. Let him out—we will take him to Herod!"

Then Christ came out of the hall of his own accord. When the crowd saw him, almost all of them shouted:

"Take him to Herod! Take the blasphemer to Herod!"

Christ replied to the shouting crowd:

"I tell you that Herod, just like Pilate, will not condemn me. This time you must carry out your evil plan yourselves."

The temple servants took Christ, bound his hands again, and led him to Herod, after the high priests had called out to the assembled crowd to stay there until they returned.

Then a voice was heard from the crowd, crying out:

"We will continue to besiege Pilate's house!"

On the way to Herod, Christ was mocked and beaten again. When they arrived at Herod's palace, the high priests tried to persuade him to pass judgement on the accused. They tried with the words:

"You are our friend! Pass a just sentence on Christ, the blasphemer. Think of your father and remember how good and just he was to us Jews.

Herod had the ropes removed from Christ's hands and led him into his chamber. He said to the high priests:

"Leave me alone with Christ so that I may interrogate him!"

Herod had long desired to speak with Christ personally. Then the disciple John, disguised as a Roman officer, came to Herod and handed him a document from the emperor to Pilate, which contained the order to report on Christ and bring him to Rome for an audience.

Herod read the report, was startled, and said to John:

"All good gods! I will thank Pilate for informing me. I would certainly have done something foolish and ultimately lost my position as governor."

Herod summoned his confidant Serphitus and ordered him to ride immediately to Tiberias and recall two legions of horsemen from the fort to Jerusalem.

Christ interrupted Herod with the words:

"Do not do this! For I tell you: before your legions come from Tiberias, Pilate's legions will already be there. John is a witness to my words and yours!"

"Then tell me what I should do now," asked Herod.

Christ replied:

"The same thing Pilate did. Let the Jews do whatever they want with me. Let them act according to their will and bear witness to who they call god and what spirit they are of!"

Then Herod said:

"I have seen how the Jews once wanted to stone you; the stones in their hands crumbled to dust. Can you not help yourself? That would immediately free us from this embarrassing situation. I have heard so much about you and know that you are more than all our gods. Tell me honestly: who are you really?"

Christ gave him the same answer he had given Pilate before. But then he added:

"I know, Herod, that you have long wanted to speak to me, but you did not dare because of the Jews, lest you lose their friendship. I know your thoughts and your physical ailments. You contracted a nasty disease from Annas' daughter and passed it on to your wife, who died a miserable death as a result. Your illness is already very advanced, so much so that you are contemplating suicide. You do not need to ask me to heal you. I will: Be healed!"

Herod touched the diseased areas and felt that he was completely healed. Overjoyed at his healing, he thanked Christ and at the same time asked John not to tell anyone about it.

John assured him that as long as Herod lived on earth, he would not say a word about it.

Now Herod, who was despondent on the one hand but full of joy on the other, went out to the Jewish leaders and said to them:

"I too find no fault in Christ! We Romans have no concern with your religious laws and your circumcision, since we are not Jews. Our law does not provide for punishment for blasphemy. As a non-Jew, I can say nothing else to you than that your god is the chief of evil gods. If Pilate, who is a strict judge, has declared Christ innocent, then I say the same. You have tortured Christ enough. Take him back to Pilate!"

Pointing to John, Herod added:

"This Roman officer here has heard my words and will convey them to Pilate. As a sign of Christ's innocence and so that all may see that I do not condemn him, I will have him dressed in a white cloak!"

At this, the chief priests and Jewish leaders began to shout, accusing Herod of being against them and saying:

"What? Are you no longer our friend? How often have we helped you with money! And now you are against us? We will complain about you to the emperor!"

Herod replied that he wanted nothing more to do with them. Cursing the Romans, the chief priests took Christ into their midst, had his hands bound again, and led him back the same way to Pilate.

Pilate led Christ to his staircase vestibule and had his bound hands untied again.

Meanwhile, John, in disguise, had arrived at Pilate's and reported to him about Herod and his words.

Then Pilate said to the Jewish leaders:

"See, even your friend Herod finds no fault in Christ. He too has not condemned him and has put a white cloak on him as a sign of his innocence. I wash my hands, according to the custom of Roman judges, and thus testify that I declare Christ innocent and therefore do not condemn him.

I am innocent of the blood of the miracle worker, which he sheds through you. See what you are bringing upon yourselves!"

The high priests and almost all the Jews now cried out:

"His blood be upon us and upon our children!"

Pilate shouted back at them in anger:

"You can threaten as much as you like, you will never be able to force me and the whole Roman people to pass judgement through rebellion. Christ is right when he calls your vengeful god Satan and you his servants! By your wickedness, you yourselves bear witness that his words are true. I say to you for the last time: leave Christ alone and do not violate Roman law, for otherwise I will have to deal with you when my legions return!"

Christ raised his hand and said to Pilate:

"Do not worry about me, and do not repay evil with evil, for these people are not worth it. Pilate, I tell you that your words and deeds will one day bring joy to you and your people!"

Then Christ turned to the Jews and said:

"Behold, you yourselves must be eyewitnesses and ear witnesses to how those worshippers of gods whom you hate, whom you call heathens and godless, are righteous and can distinguish good from evil. You have only one god, with whom lies and wickedness are holy, but truth and goodness are unholy and evil.

I tell you again that the being you call Almighty god, but who conceived of lies and wickedness, the being who spiritually casts himself away – Satan – is, and you are his worthy servants. You follow this spiritual outcast and carry out his horrible desires because you are of the same spirit.

I have already told you, you Jewish leaders, you liars and hypocrites, that you must carry out your plan yourselves. Among all the peoples of this world, you will find no one who will serve you and your vengeful god, for which you can then portray him as a murderer. You must carry out your satanic work yourselves and thus bear witness to who it is that demands murder and blood from you, and what bloodthirsty servants you yourselves are."

Then some of the high priests tore their robes and cried out:

"What more do we need?"

This was a sign to the others to begin the crucifixion of Christ. Many Jews rushed up into the portico, seized Christ, and dragged him down the steps. Then they bound his hands again and dragged him out of the house amid the shouts of the crowd to crucify him.

Pilate cried out in despair:

"What this disgusting Jewish people is doing to me! They are even flouting Roman

law!"

Claudia asked Pilate to at least send the few available soldiers after the Jewish leaders to protect Christ as much as possible. Pilate called Captain Abenada to him and ordered him to immediately follow the hordes with the two available horsemen and ten spear throwers and to protect Christ from further abuse as far as possible.

The Jewish leaders marched past the courthouse with Christ, shouting and singing psalms, through Ramagasse to the Old Gate, also known as the Damascus Gate. On the way, the temple servants joined them with the cross and the instruments of crucifixion. They lifted the cross onto Christ's shoulders amid mockery and derisive laughter so that he could carry it.

Christ himself could not hold the cross, as both his hands were bound; so the servants held the crossbeam from behind with their hands and pushed Christ back and forth so that he could just about keep himself upright, while insulting him in the most vulgar manner.

As the procession moved very slowly, after a while the high priests ordered the temple servants to take the cross from Christ and carry it on their own.

When they reached the Old Gate, which was the shortest route to the place of atonement, the procession could go no further. Here, the Jewish leaders were informed that the gate was occupied by many hundreds of Essenes and that, in addition, Captain Abenada and his few soldiers were blocking the way to prevent passage through the gate. Realising that it was impossible to get through the gate, the high priests immediately gave the order to return to the southern Dung Gate in order to leave the city.

The procession now moved through Rama Lane and Saul Lane and then turned into Zar Lane towards the Dung Gate. The guard at the Old Gate overlooked the movement from the tower and sent the Essenes and the captain with his soldiers along the paths outside the city walls to the Dung Gate to prevent the Jews with Christ from leaving the city.

At the Dung-Gate, a scuffle broke out between the Jews and the Essenes. With the help of the soldiers, the Essenes tried to free Christ from the hands of the Jews at all costs, but they were powerless against the great superiority of the Jews.

Then Christ said to the Essenes:

"Do not let yourselves be carried away into a fight, which is useless. I do not want you to suffer bodily harm because of me!"

The temple servants had seized an Essene named Cyrene and forced him to carry the cross from then on. They beat and insulted him with the words:

"You dog! You too are a friend of this blasphemer! For that, you may now carry his cross!"

Cyrene, who was strong and vigorous, replied:

"If I cannot help Christ in any other way, I will gladly carry the cross for him!"

The procession now moved quickly along the city wall through the Kidron Valley to the place where the roads to Emmaus and Bethsur branched off. Here, at the crossroads, the Jewish leaders had erected a sign on which was written that Christ was a Nazarene and had been condemned by Pilate to death by crucifixion for blasphemy and inciting the people.

Many Jews, worshippers of idols and Essenes stood around the sign, and among them were women and children who began to weep and wail at the sight of Christ, who was covered in bleeding wounds. As the procession continued, some of the women standing at the edge of the road wanted to give Christ their cloths to dry his bleeding wounds.

Christ declined with thanks, stopped and said:

"Weep not for me, but for those who have inflicted these wounds upon me. Behold, how often have I shown them my perfection in the spirit of truth in its effects and confirmed it through works of charity. But they hate me and use violence against me.

Woe to them if they continue to act in such a spirit - for the same malice will one day come upon them. The time will come when they will cry out in despair:

'Mountains, fall down and cover us!'

But they will not be able to rid themselves of the evil spirit in which they voluntarily act with their will. This is their property today and will continue to be so in the future. No one will be able to help them, since they have spiritually cast themselves away."

The Jewish leaders pushed Christ and shouted:

"The troublemaker is still talking nonsense! We will soon silence you!"

The procession set off again and soon reached the place of atonement, where the convicted criminals were tied to the cross for atonement and put on public display; the length of time was measured according to the severity of the crime. Once there, the temple servants took the cross from Cyrene, beat him again and then pushed him away.

Now the high priests, the council rabbis and rabbis, and many bloodthirsty Jews formed a circle around Christ. Behind them, a crowd of thousands of Jews pressed forward. Some of them argued and harassed individual Essenes and worshippers of god who had insisted on accompanying Christ.

On the orders of the high priests, the temple servants placed the cross in front of the prepared hole in the ground where it was to be erected. Then they tore the cloak, which was no longer white but had become completely red with blood, from Christ's body and laid Christ completely naked on the cross.

Christ endured everything calmly, without any resistance. He voluntarily stretched out his arms to the servants first, who tied them to the crossbeam with ropes, and then his feet, which were tied to the longitudinal beam.

Then the high priests and council rabbis approached Christ. Caiaphas, pointing his hand at Christ, spoke the following words to the assembled crowd:

"This blasphemer Christ is an uncircumcised Nazarene. He was banished by the High Council and sentenced to death by crucifixion. According to the banishment laws of our god, he is a most holy sacrifice and cannot be released!"

Then Caiaphas spread his hands over Christ and, turning his gaze to heaven, prayed:

"Lord of hosts!

Lord of glory, we praise and worship you, great god of hosts!

We know that your power, your might and your strength are great. Accept the pleasing sacrifice of your servants and reconcile us with you! Turn your wrath away from us! We want to be your servants forever and serve you always!"

After these words, Caiaphas handed Christ over to the servants and said to them:

"Do everything quickly, for we do not have much time left! Today is a day of preparation, and the eighth hour is long past!"

Christ lay quietly on the cross, without expressing any pain. His body was covered with open wounds that were still bleeding.

Now the servants fell upon Christ and first nailed his left hand to the cross; then they tied a rope around his right wrist and pulled, stretching out both arms and nailing the second hand. Afterwards, they placed his right foot on the sloping crossbeam, which was attached to the ends of the feet on the longitudinal beam and served as a support, and his left foot above it, and drove a long nail through the instep of both feet.

The high priests and rabbis sang psalms during this act, while the watching crowd cursed, shouted and yelled loudly.

The temple servants tied Christ's upper body to the crossbeam of the cross with a rope around his chest, then set it up and stuck it into the prepared hole. Christ had both eyes closed and did not utter a sound of pain. He endured everything. His face had friendly features; no contorted facial expression or other expression of pain could be seen.

After the cross had been lifted up and erected, Christ opened his eyes and looked wistfully at the Jews.

Then there was a roar of shouting and cursing. The high priests and Jewish leaders cursed Christ again and called out to the crowd:

"Look now at this liar and blasphemer!"

They continued to mock Christ and then said to him:

"You deceiver, you have always said that you are the Eternal One, the creator of the worlds. If you are god, come down from the cross now! You have helped others, but you cannot help yourself!"

The mockery and abuse of Christ became increasingly vicious and mean. But Christ closed his eyes and bowed his head. Then the high priests and Jewish leaders said:

"Well, at last he is dying and we can go. It is high time we prepared for the feast!"

They ordered the temple servants to remain there until Christ was truly dead, and left the place of atonement.

The temple servants and the incited Jewish crowd continued to sing psalms, shout and curse Christ.

At about the ninth hour of the day, the earth suddenly began to shake and tremble; it sounded as if thunder was rumbling deep inside the earth. The sun grew darker and darker, and it seemed as if night was falling.

The Jews were frightened and cried out in fear:

"Yahweh! Yahweh! Help us!"

Most of the temple servants and many of the people hurriedly left the place of atonement and ran home.

Captain Abenada and his twelve soldiers, who until then had been forced to stand

idly by behind the crowd of a thousand people and watch the abominable actions of the Jews, took advantage of this confusion and broke through the crowd standing around the cross.

The twelve soldiers were named: Casius, Rustus, Virgilius, Cornesius, Tomasius, Alpasis, Cosernas, Aurelus, Plöcerus, Timasus, Sergius and Prentana.

Abenada placed a tablet, which he had written himself and which was attached to a lance, next to the cross.

The tablet bore the following words:

"Christ, the miracle worker from Nazareth, was banished, tortured and crucified by the Jews!"

Abenada touched Christ's feet and said in a voice choked with tears:

"The good miracle worker is dead! We can no longer help him!"

Then the underground rumbling grew even louder. The captain then said to those standing around him:

"See what the Jewish leaders have done!"

He laid his hand on his chest, looked at Christ, and then said:

"Christ, do not let the world perish because of these Jewish hordes!"

Some of the Jews who had remained shouted:

"Christ must truly be the real god!"

Then Mary and many Essenes came from the direction of Emmaus, among them the sisters Magdala, Miriam, Veronika, Martha, and those disciples who had not been captured. They had already left Bethany around the third hour to go to Jerusalem. But they were recognised by Jews on the way and had to flee to the area of Emmaus.

John, who had been among the crowd during Christ's crucifixion and had only been able to reach the cross at the same time as the centurion Abenada, fell weeping around Mary's neck, greeted her and said:

"Behold what the Jews have done. Christ, the Eternal One, no longer lives among us as a human being!"

Many of the brothers and sisters who had arrived stood by the cross and wept bitterly.

Then Christ lifted his head, opened his eyes and said:

"Peace be with you!

I am now leaving my earthly body and going to the spiritual beings in the beyond, who, like the Jews, do not want to hear my spirit, in order to tell them the truth as well. But I will come back to you as a human being on the third day. I will rise again with my earthly body and continue to walk with you. Therefore, do not despair!"

Christ looked at the people standing by the cross with a gentle gaze and then cried out in a loud voice:

"It is finished!"

After these words, he bowed his head.

The calendar showed the sixteenth day of the second month in the year 783 according to the Roman calendar.

Many of the sisters and brothers and some soldiers wept.

Mary tried to comfort them with the following words:

"Dear sisters and brothers, do not weep! Christ, the Eternal One, will rise again on the third day after his earthly death as a testimony to all mankind.

From this event, humanity will recognise that Satan and his servants can kill the earthly body, but not the spirit, which is eternal life.

See, through this mean and abominable wickedness, the Jewish people have testified who it is that they call god and to whom they willingly render servile services."

The captain now had his soldiers turn the cross over, thinking that Christ might still be alive. However, immediate examination revealed that Christ was indeed dead.

The soldier Aurelius now asked Mary:

"How can it be possible that Christ will rise again?"

He took his spear and opened the left side of the corpse's chest to prove that he was dead. Only watery fluid flowed from the wound. Aurelus then said:

"This confirms his death. Should Christ rise again, we are all witnesses that he was indeed dead."

It was some time after the ninth hour. The rolling and shaking of the earth continued to increase, and the sun had darkened so much that it had become completely dark and the road could no longer be seen.

In Jerusalem, almost all the streets were deserted. Only screams came from some of the houses. The high priests, who were gathered at Caiaphas' house, were terrified of what was to come. They cried out and prayed to Yahweh and, in their desperation, released the disciples who were bound in the courtyard. As a result, all the imprisoned disciples escaped the death that they were to suffer at the blood feast by decision of the Sanhedrin and thus be sacrificed to the god of Israel.

The captain sent Aurelius and Casius to Pilate to report briefly on what they had seen and heard.

When they arrived at Pilate's, they reported everything to him. Meanwhile, Precasus and Tilanus also came from the house of Caiaphas to Pilate with the disciples who had been released in the meantime. Pilate, concerned for the lives of the prisoners, had sent these two confidants to the house of Caiaphas to free them if possible. Besides Claudia, the servants, the officials, and the city councillors Tontabresus, Seireas, and Arimathia were present with Pilate.

Pilate greeted the disciples and then said:

"It is good that you are still alive and free. Behold, the world is coming to an end! Christ, the miracle worker, is indeed the true god!"

Then the disciple Andrew stepped forward and said to Pilate and those gathered:

"Do not be afraid! Nothing will happen!

Christ has said that he will rise again on the third day, and we ourselves will witness the event. Let us go to him so that we too may be witnesses that he is truly dead."

Pilate approved the proposal and joined Claudia and the disciples who were present. Upon arriving at the place of atonement, Captain Abenada reported everything to Pilate. The rolling of the earth and the darkness continued.

When Pilate approached the cross and saw Christ, tears came to his eyes; he covered his face with his hands and cried out:

"Christ, you miracle worker!

No man has been murdered as cruelly as you! I realised the consequences of your actions too late! But I know that you hear me. Many people will now recognise your will more easily. For what the Jews have done to you, none of the many nations would have been capable of accomplishing!"

Meanwhile, the rumbling in the earth had gradually ceased; the sun gradually brightened and soon it was bright daylight again.

Pilate greeted Mary and the other brothers and sisters present. Mary replied to his greeting:

"So you too have come with your family to be an eternal witness to this event!"

Pilate apologised to Mary for not being able to prevent what had happened, as his legions were gone and he was currently powerless. He added:

"But I say to you and to all of you in the presence of the crucified Christ that I will protect you and all of you as long as I have the power to do so."

Arimathea offered Mary his own tomb for Christ, which was located nearby in his garden. Mary accepted the offer and thanked him.

Pilate ordered the soldiers to take Christ's body down from the cross. The disciples helped them. They were able to easily free his hands from the nails, as the wounds were torn open and larger than the nail heads. It was more difficult with his feet, which were nailed to the footrest and where the wounds were not as large. Here, the nail had to be broken off by bending it back and forth and then removed from the flesh.

Sister Magdala spread her cloak next to the cross and Christ's body was laid on it.

Then some poor men came to Pilate and asked him for the wood of the cross. Pilate agreed that they could take it as firewood, but only on condition that they chop it up in front of him. In addition, he ordered the men to take the two wooden crucifixion pillars that stood permanently at the place of atonement and belonged to the court, and to chop them up as well. Then he said:

"As long as I am judge, no one shall be tortured on the cross!"

The men then took the cross, which the Jews had had made to measure for the purpose of nailing Christ to it, as well as the two public wooden pillars belonging to the court, and chopped them up into firewood in front of Pilate. They thanked him and carried it home; at that time, firewood was scarce and relatively expensive in Jerusalem.

The disciples took the body of Christ and carried it to the garden of Arimathea to be buried. The garden was outside the city walls, but bordered them and had its own city gate for the house of Arimathea.

The tomb was carved into the rock, walled at the top and had room for three bodies. At the front, a few steps led down into the tomb. A flat stone slab about three fingers thick covered it. The disciples had lined the floor of the tomb with olive branches.

Christ's body was cleansed of blood by the sisters, wrapped in linen cloths and then laid in the tomb by the disciples. Arimathea had the lid placed on the tomb and it was properly sealed.

Pilate himself gave the soldiers orders to guard the tomb from now on, lest the Jews come to steal Christ's body or desecrate the tomb.

Arimathea invited Mary and all the disciples to come with him to his house. Mary and the brothers and sisters accepted the invitation. Pilate and Claudia also went with them and remained among them until midnight. Arimathea gave food and drink to the sisters and disciples, who were all hungry and thirsty. The exertions of the last few days were taking their toll.

Pilate and Claudia inquired about everything and then asked the disciples who had been imprisoned about their experiences in the house of Caiaphas. They told how they had been lying in the courtyard of Caiaphas' house, bound hand and foot, not knowing what would happen to them and to Christ. "But when the earth began to shake and tremble and the sun was darkened, the high priests and Jewish leaders ran around like madmen, crying out to Yahweh. There was shouting and cursing, as if someone had struck them. When there was a louder thunderclap, Caiaphas ran into the courtyard and shouted:

'Let the dogs out! Away with them!'

The servants quickly untied our ropes, and we were able to go out into the street, where Precasus and Tilanus, our confidants, were just coming to meet us and then led us to you, Pilate."

It was shortly after midnight when Pilate and Claudia left the house of Arimathea. Mary and the sisters and disciples remained in the house and spent the night in the hall where they had been entertained.

Early the next morning, a legion of horsemen returned from Syria. Pilate was overjoyed and sent for John. He excitedly told him that his other legions would arrive in Jerusalem by evening and that he could then give the order to arrest the high priests and the entire temple council.

Pointing to their falsehood and bloodlust, Pilate said:

"I will send them all to their god of vengeance, Satan, so that peace may finally come to Jerusalem. I will not let their murder of Christ go unpunished and will have them all executed at their blood feast with the animals they slaughter for their bloodthirsty god!"

John replied to his agitated words as follows:

"Pilate, I understand your current state of mind, but I do not agree with your intention. In doing so, you would be acting in the same malicious spirit as the Jewish leaders. The originator of all evil, who is your god, does not ask in his spirit who sacrifices to him.

Behold, as long as we did not know Christ, we were worshippers of gods and believed in good and evil gods. We recognised good as good and evil as evil. But the Jews, because they are very close to Satan in spirit, consider evil to be good and despise good if it does not relate to their own person. In this way, they indulge in lies and wickedness all by themselves, and the effect of the counter-spirit is there.

That is why the Eternal One became man in Christ, to show all peoples his perfection in the spirit of truth in its effect and to exemplify it in works of charity. They should recognise from this who and how he is in spirit. Every being capable of cognition

has its free will and must recognise for itself with its spirit what is true and good or untrue and evil. What each person creates with its free will is its spiritual property, with which it enters the beyond.

Christ's creation consists solely of charity. Christ, as the perfect spiritual being, the greatest in spirit, bears no grudge against anyone, but helps everyone who has recognised his spirit in its effect, according to their own understanding, and who voluntarily follows it and acts in it; whoever is against his spirit casts himself away spiritually. Christ, the Eternal One, does not need to forgive, for he bears no grudge against anyone. Only those who hold something against another can forgive. But we imperfect spiritual beings are offered the opportunity to learn to act in his spirit and, instead of taking revenge on someone, to forgive them. In this way we accept the spirit of Christ and walk the path to him.

If you, Pilate, the high priests, rabbis and Sadducees who had Christ crucified, want to have them arrested, then arrange for them all to be present at Christ's resurrection. But instruct the soldiers not to harm any of those who are arrested."

Pilate was amazed at these words, thought about them, and then gladly agreed to John's suggestion. When asked when Christ would rise, John explained that it would happen at the eleventh hour of the night.

Pilate immediately gave orders to arrest all the high priests, temple councillors, rabbis and Sadducees present in Jerusalem and to hold them all under strict guard in the courtyard of Caiaphas' house. He ordered that no harm be done to the prisoners and that he be informed of everything that happened.

John took his leave of Pilate and went to the brothers and sisters in the house of Arimathea. There he told them about his conversation with Pilate and what Pilate intended to do.

The crucifixion of Christ by the Jews, the earthquake and darkness, and finally the imprisonment of the entire Jewish leadership by Pilate meant that the Jews' blood festival in Jerusalem could not take place.

Christ's resurrection and departure from this world

Thousands of curious people flocked to Jerusalem from the surrounding area to see for themselves what had happened the previous day. When the disciples left the house of Arimathea with Mary and the sisters to go to Bethany, they were surrounded by thousands of curious people who all wanted to know what had happened to Christ and where his body had been buried.

To keep the many questioners at bay, James the Elder climbed onto a raised platform and explained to the gathered crowd what had happened and that Christ, the Eternal One, would rise from the dead the following day.

He then said, verbatim:

"Whoever wants to witness the resurrection of Christ should come early tomorrow morning to the tomb of Christ, which is located outside the city in the garden of Arimathea."

Mary left the city with her sisters and disciples. They went to Bethany, to the house of Lazarus, to rest there for a few hours.

At about seven o'clock in the evening, all the brothers and sisters gathered again and went with Mary to the tomb of Christ. Lazarus took a cloak and sandals for Christ.

When they arrived at the garden of Arimathea, they were greeted by tens of thousands of people who had all come to witness the resurrection of Christ. But more crowds were still pouring in. Many horsemen came through the Old Gate, followed by Pilate and Herod with the officers. Then came another troop of horsemen, guarded on both sides by spear throwers, who were leading the captured high priests, rabbis and Sadducees. They were followed by more horsemen, who were then joined by Claudia with her friends and servants, the Roman officials, city councillors and friends of Pilate. None of the officers or troops were carrying weapons.

When the assembled people saw Pilate, they began to cheer. The cry rang out in unison:

"Hail to Pilate, the governor! Hail to the emperor!"

At the sight of the high priests and rabbis, however, many cried out:

"Shame on you, servants of Satan, murderers of god!"

After the horsemen had taken their places in the garden, they formed a guard of honour as Pilate and Herod went to the tomb.

Pilate then gave the order to open the tomb and lead all the imprisoned high priests and rabbis to it.

After they had taken their places at the tomb, Pilate said to them:

"You murderers, see for yourselves now – one by one – whether Christ, whom you so cruelly killed, really lies dead in the tomb!"

So they all had to look into the tomb one after the other, trembling all over.

Then Pilate continued:

"You Jewish leaders, why are you so afraid now and trembling like the leaves on the trees? You can see that neither I nor the soldiers are carrying weapons.

We do not represent evil like you do. You crucified Christ and took pleasure in his agonising death. You are like your god of vengeance – Satan. I now have the opportunity to do to you what you criminals did to Christ.

I would have done so, had not the disciples of Christ come to me and begged for mercy for you murderers. But I tell you this: Woe betide you if you harm even one hair of a disciple of Christ!

You shall be witnesses to the resurrection of Christ, so that you cannot deny it in the future. Furthermore, you shall see whom you have so cruelly murdered. "

Pilate had the stone cover placed back on the tomb and waited with those present to see what would happen.

It was a beautiful morning, the sun was rising and casting its rays on the green trees of the garden. At about the eleventh hour of the night, it suddenly became as light as if it were midday. The assembled crowd, who were full of expectation, turned their gaze to the

light that was visible in the sky and slowly floated towards the tomb, where it disappeared. At that very moment, the stone cover turned over by itself and the assembled crowd, who were standing with their eyes fixed on the tomb opening, saw Christ sitting in the tomb, wrapping the linen cloths around his body, standing up and climbing out of the tomb.

Christ stood on the overturned tombstone and, with his hand raised, said to all:

"My peace be with you!"

Some fell to their knees, others returned the greeting with raised hands, and many cried out:

"Hail, Christ! We rejoice that you have come back to us! We thank you!"

Some disciples said again:

"Christ! You have proven your inexhaustible love for your neighbour to all beings capable of cognition and confirmed your constancy and perfection in spirit!"

The jubilation seemed endless. Only the high priests, rabbis and Sadducees hung their heads; they could not look at Christ and stubbornly suppressed their anger.

Christ commanded to remain calm and said:

"So many of you have come to me to be witnesses of my resurrection for eternity! All my brothers and sisters in the beyond who are with me rejoice with me when they see that, upon your departure from this world, you will also celebrate a spiritual resurrection in my spirit and enter my world – the perfect world.

Behold, I have allowed the wickedness – practised in the spirit of evil – to be done to me out of love for my neighbour. You have no measure of the suffering I had to endure as a human being. For I tell you: the greater the spiritual being in conception, the greater the pain. However, my voluntarily accepted suffering does not have the purpose of giving pleasure to the originator of all evil and his servants, but rather to demonstrate my love for my neighbour to all spiritual beings capable of cognition. Satan and his servants, whether they are in the hereafter or in this world, no longer have any excuse for not having seen and experienced me and the effect of the activity in my spirit of truth and love for my neighbour. Through their mean actions, they have revealed the deceitful, evil spirit in which they operate.

Thus, during my absence from my earthly body, I have gone to the realm of destruction, where the originator of all evil and his servants voluntarily choose to spend their eternal lives out of malice. I have revealed myself to them completely in my spirit, just as I do to people here on earth. They shall not be able to use the false excuse that they knew nothing of what happened here on earth, for I have convicted those spiritual beings of their complicity and spiritual involvement.

Many have followed me! But I would have gone even if there had been only one!"

Now Christ turned to the Jewish leaders standing nearby and said:

"You too do not want to hear my words of truth and are already thinking in your deceitfulness and wickedness how you can deny or distort my words.

Behold, you cannot kill my spirit, which I give to people through words, with your deceitfulness. Just as I, the Eternal One, rose again with my earthly body that you killed, so too will that which I gave to people in my spirit also rise again and bear fruit.

I know that you are involuntary witnesses to my resurrection and that my words are unpleasant to you. So I will not offend you any further. Go your ways, which you have

determined for yourselves with free will."

Pilate gave orders to release the imprisoned high priests, rabbis and Sadducees. Those who had been released quickly left the tomb and went their ways.

Christ spoke a few more words to those gathered:

"Thus, through my will, I have taken up my bloodied body again and will walk among you as a human being for a while longer. Let us now go to Jerusalem!"

Pilate ordered the troops that had been deployed to continue to maintain order and not to return until the crowds had left the garden of Arimathea and its surroundings.

Pilate and Herod apologised to Christ for not having been able to prevent his murder.

Christ replied:

"Do not be upset about this!

No one but I could have stopped this from happening. I know your good intentions and that you wanted to prevent it. But I allowed all this to happen according to the will of Satan and his servants, so that the cognisant spiritual beings might recognise me and my perfection in spirit in its effect, and at the same time understand Satan in his imperfection in his confirmation in evil spirit."

Christ received the cloak and sandals from brother Lazarus, put them on, and left the garden walking upright, accompanied by Pilate and Herod.

Christ was followed by Mary with the sisters and disciples, and then by the whole people. The procession of the crowds moved towards the Old Gate and on to the place of judgement. The joy of the many people turned into indescribable jubilation.

Many cried out, "Christ is risen from the dead!" Others cried out, "Christ is the true god!" Some said, "The god of the Jews is Satan, and whoever believes in him is his servant!"

In Jerusalem, many Jews joined the procession and also cheered Christ. Soon the court and the surrounding streets were full of people.

Christ ascended the platform of the courthouse, from where the judges usually pronounced their verdicts, and commanded silence.

After everyone had quietened down, he said:

"Listen! I, the Eternal One, have come from my world to this world which I myself created, and of my own free will I have taken on human form. I came to people who were poor in earthly terms but good in spirit. They always welcomed me with joy. As a child, I already spoke to people in my spirit. Then I went to teach the various peoples. Some recognised me as the Eternal One, but others could only understand the effect of my spirit in my works of charity as good and called me the good miracle worker; these will easily recognise me in their future life in the hereafter.

Behold, even the Jewish people recognised me and the effect of the activity in my spirit. But because they live in the spirit of lies, malice and destruction, and call the one who conceived this spirit their god, this people hates me and rejects the activity in my spirit of truth and charity; but their leaders are particularly evil.

I was only on my way here to become human, and already the Jewish leaders were

persecuting me. When I later came to them and told them the truth, their hatred for me grew even greater. They did not want to tolerate me, the Eternal One, among them and decided to kill me. So they judged me in the spirit of their god, banished me and let me die on the cross, believing that this would destroy me and, with me, the spread of my spirit forever. But now they must realise that I am back and continue to tell them the truth.

Well, I will tell them the truth as long as there is one among them who can be saved from the consequences of his actions in the abominable spirit, and the last among them has decided of his own free will either to act in my spirit and follow him, or to live forever as a servant in the deceitful, malicious spirit of Satan.

I have often explained to you that no one can sin against me and my spirit, for I do not force anything on anyone or hold anything against them. With me, there is no judgement and no punishment. I do not hold a grudge against my murderers either. If they act in my spirit, they will also come to me in my world. I am constant in my spirit and help every being who allows itself to be helped in truth and charity. Those who are against me throw themselves away spiritually and must bear the consequences themselves.

The purpose of my coming into this world is that people who have strayed in their faith may recognise me, the Eternal Truth, and not allow themselves to be seduced by Satan, the originator of the counter-spirit.

So I call out to my murderers before all those gathered here:

'You have recognised me and now know the way that leads to me. Follow it: it is bright and clear! I and mine will gladly help you. They will show you the way so that you may enter my world of peace and bliss. None of mine will lead you astray or deny you the way. But you yourselves must muster the will to walk it!'

You have all cheered me today to express your joy.

But I tell you that I did not come into this world to be glorified. Glorification is demanded by those who are imperfect in spirit, but not by me, the Eternal One. He who willingly allows himself to be glorified is not of my spirit. He who practises charity and demands praise and thanks for it is a hypocrite, and he who receives charity and does not practise it himself is a deceiver and equal to the originator of all evil.

Recognise the truth and do not follow those who pretend to have faith and seek to prevent cognition. Always let reason prevail and remember that Satan also knows how to feign charity and therefore demands it from you, who are his servants.

Charity can only be practised in the truth, which must be recognised, not believed. Without cognition of the truth, you can also create evil in your charity, which is detrimental to people, and in this way unknowingly follow Satan and his servants.

Keep my words and seek to walk in my spirit. I ask you all not to hold a grudge against my murderers and to go your separate ways in peace. I will come to you once more in Jerusalem.

My peace be with you!"

Pilate invited Christ, Mary, the sisters and the disciples to come to his house. Christ promised to come, but not today, but another time, when everyone had recovered from the exertions of the last few days.

He pointed to the disciples and said to Pilate:

"See how exhausted they are and how they long for rest. If I stay here in Jerusalem, the crowds will not go away and my own people will find no rest.

This is why I am now going to Bethany to stay with Brother Lazarus for a few days, so that they can recover. You too should rest.

My peace be with you and yours!"

Christ took leave of Pilate, Claudia, Herod, and all who had witnessed his resurrection, and left the city with his own amid the cries of thanksgiving from the crowd.

The next day, crowds of people flocked to Bethany to see and hear Christ. Christ taught for two days and multiplied bread and fish for thousands.

On the third day, Christ left Bethany and went with his own via Rama, Jericho, Ephraim, Phasaelis, Sychar, Ginaea and Nain to Nazareth. In all these cities, they were warmly welcomed and entertained by the Essenes. Christ spoke to them and healed their sick. Christ remained in Nazareth for eight days. Every day, tens of thousands of people listened to his teachings.

When the day of departure from Nazareth came, many wept, and Christ said to them:

"Most of you have recognised me as the Eternal One. So act in my spirit and carry it on. I am with you, even if you cannot see me. After your earthly death, you will come back to me and be with me for eternity. Farewell!

My peace be with you!"

From Nazareth, Christ went with his disciples to Samaria, Arimathea, Nicopolis and Emmaus. He taught in all these cities as well and took his leave of the inhabitants everywhere.

When he arrived in Jerusalem, Christ visited Arimathea in his house, where he and his disciples were joyfully welcomed and entertained. Afterwards, Christ went with John to Pilate's house.

Pilate and Claudia greeted Christ with the words "Hail, Christ!" and welcomed him warmly.

Then Christ said to Pilate:

"I know that you want to be taught many things by me. So I have come to fulfil your wish.

Allow your servants and your officials to come to me so that they too may hear my words."

Pilate summoned all his servants, all his officials and officers to the hall. They greeted Christ and were delighted to hear his explanations.

Christ explained to them the creation, the effect of activity in his spirit, what the true world is, and why this earthly world with its life substances was created: furthermore, who conceived the lie and wickedness, whose spirit harbours misery and destruction, when the life of humans on earth began, their much later aberration through religious doctrines, why belief in different gods and the Jews' belief in Satan as an almighty god arose, the deceitfulness and wickedness of this spirit being and his otherworldly and earthly servants, as well as the effect of activity in that spirit.

Finally, Christ said the following:

"Behold, I, the spirit being who has lived consciously since eternity and who knows all things, have made conscious life possible for all cognisant spiritual beings through my work in charity, and at the same time have created the true world for them so that they may live with me in peace and bliss for eternity.

Life-creation in the true world is attuned solely to my spirit of truth and charity, because only in this spirit is a peaceful life possible for cognisant spirit beings. But I knew from eternity that many would not persevere in my spirit and would faithfully follow the one who devised the lie – Satan – thereby attuning themselves spiritually differently and losing conscious life. So I simultaneously created this earthly world, through which all spirit beings who have strayed spiritually and lie in powerlessness are awakened again to conscious life and can recognise what is true and good or untrue and evil. This world is not perfect because it serves the imperfect spiritual beings to awaken them to life and to recognise the effects of their actions in the good as well as in the evil and malicious spirit.

The life of every being lies in the spirit, which is eternal. Since I, as the eternally conscious spirit being, am constant in truth and charity, all cognisant spiritual beings thereby retain conscious life for eternity. No two beings are completely alike in spirit, for each of the many spiritual beings always possesses certain abilities according to its original spiritual nature, and it is precisely these abilities that distinguish one spiritual being from another.

The spiritual being capable of cognition differs from the one incapable of cognition in its ability to distinguish and recognise the true and good from the false and evil in detail. Every cognisant being has its free will and must decide for itself in which spirit it wants to live its eternal life: whether in my spirit, with me in my world, where mutual creation takes place in truth and charity, or in the spirit of Satan, in his realm of lies and malice, where only suffering and destruction reign.

Recognise from my words that no one can exceed the greatness of spirit that is due to him according to his original nature, not even I. Whoever exceeds his greatness of spirit becomes a liar and a hypocrite; his work is aimed at destruction. This being is full of self-love, greed and malice and lacks the peace that he seeks in vain to achieve through power and violence. Such a spiritual being also takes away the peace of others through its oppression, and thus the discord becomes ever greater.

Therefore, distinguish the effect of my spirit from that of the counter-spirit and understand that I, the Eternal One, am perfect in my spirit. I, the greatest in spirit, demand no glorification, ceremonies, prayers, oaths or even sacrifices from anyone. All this is an abomination to me!

I serve all who need my help in charity and expect that you too will seek to recognise the truth and gladly serve others in this cognition. In this way you will walk in my spirit and follow the straight and bright path to me.

Behold, through my coming as a human being into this world of humanity, which has gone astray through faith, I have brought my spirit, and through my death on the cross and my resurrection, I have proven to all cognisant spiritual beings for all eternity how great my love for my neighbour is, and that I am the perfect, spiritually greatest spiritual being, the creator of the universe, the Eternal One.

At that time, I had to come primarily to the Jews, since sooner or later I would not have been able to reveal myself so fully. For no people other than the Jews would have been capable of letting me die on the cross for the words of truth and for my works of love for my neighbour. But then I would not have been able to rise again and bear witness to my

words.

I tell you that my spoken words and accomplished works of charity will not bear fruit immediately, for everything in this world needs time to take effect, and thus also the cognition of my spirit by imperfect cognisant spiritual beings. People will not immediately abandon their delusions. They will mix my spirit of truth with the lying spirit of Satan and thus disfigure it so that little more than my name will remain.

But the effect of the deceitful, malicious spirit will open people's eyes and they will recognise what their ancestors have done with my spirit. At that time, people in the abominable spirit will no longer be able to continue and will cry out for the truth. I tell you: it will be given to them again, as I now give it in words. Only then will activity in my spirit begin and bear fruit.

Now keep my words and walk the path I have laid out for you. I and mine are with you and will help you to come to me in my world."

When Mary left the house of Arimathea with the brothers and sisters to go to Pilate, thousands of people asked them where Christ was. She said that Christ had gone to Pilate. Then they all went to Pilate's house to see and hear Christ.

Christ went out onto the staircase landing and stood in the same place where he had spoken to the Jews for the last time before the crucifixion and where they had seized him by force.

Christ raised his hand and said:

"Peace be with you!

You have all heard my words many times and therefore know me and the effect of my spirit. It is now up to you to act in my spirit and carry it forward. But do not be offended if you suffer as I have suffered. You have seen what the servants of the spiritual outcasts have done to me, even though they recognise me as you do.

Therefore, be careful and do not believe the Jewish leaders and rabbis, for they are false and extremely deceitful in their approach.

They will come to you in sheep's clothing, but inside they will be like wild animals, seeking not only to defile you but also to destroy my spirit. Go first and teach the other nations who do not consider good and evil to be one and the same. If one of the Jews comes to you and you see that he has the good will to represent the truth, then do not reject him, for he too is your neighbour. But be careful that the spirit is not twisted and defiled through him. Just as you recognise the tree by its fruit, so you recognise the spirit by its works."

Pilate, Claudia, and all those to whom Christ had spoken in the hall stood beside him.

Then the Sadducee Nigoias came to Christ, knelt before him on the steps, and said:

"Christ, forgive me and let me be with you!"

Christ made him stand up and replied:

"I have held nothing against you; therefore, I have nothing to forgive you for. Be good and hold nothing against anyone, then you too will be true in spirit and will not need to forgive anyone. Act in my spirit, and you will always be with me!

My peace be with you!"

Then some residents of Jerusalem brought a lame man to Christ and laid him before him on the steps.

The lame man looked at Christ wistfully and said:

"I have heard much about you. But today I have heard your words myself, and they are enough for me to recognise you as the true god.

Christ, you know that I have been paralysed for years. You have given the impetus to heal my spirit, so I ask you now to heal my body, so that I may still do much good in this world!"

Christ told the lame man to get up and walk; he got up and was healed. He wanted to thank Christ, but was so overcome with joy that he could not utter a word.

Christ said to him:

"Go now in peace and do good to your neighbour as well!"

Then a woman came to Christ, laid her dead child – a two-year-old girl – on the steps and said:

"Christ, behold: my daughter died two days ago. If it is good for the child to live in the earthly realm, I beg you to call her back to earthly life. But let it be done according to your will!"

Christ replied to the mother:

"You are the wife of the gardener Fetalus. You are Essenes and know me and the effect of my spirit. So I will grant your wish and your child shall continue to live here on earth."

At that moment, the child stood up, looked at Christ in amazement, then embraced his feet and began to cry when she saw the wounds on them.

Christ took the child by the hand and handed it to its mother, who drew it to her with tears in her eyes and gave thanks. Those gathered were so moved that many of them also began to weep.

With the greeting, "Peace be with you!" Christ took his leave, went into the hall and spoke to Pilate, who had followed with Claudia, Mary and the disciples:

"What you and your loved ones have done for me, you have done for yourselves. You have recognised me: so act in my spirit, that you may come to me in my world and remain with me for eternity. I take my leave of you as a human being. Nevertheless, I will be with you, even if you cannot see me, and I will help you to follow the right path.

So may my peace be with you until you all see me again in the hereafter!"

Pilate and Claudia, with tears in their eyes, asked Christ when he would take his leave of this world.

Christ replied:

"Tomorrow at the second hour of the day in Bethany."

When the governor asked if he and his family could also be present, Christ replied:

"Come, all of you, if it is your will!"

John then left the hall and announced this to the many thousands who were still

standing outside the house and waiting. He said:

"Hear! Whoever wants to witness the departure of the Eternal One as a human being, come to Bethany tomorrow morning at the second hour!"

As they left Pilate's house, the crowd cheered Christ and thanked him.

In Bethany, the disciples ate together in the Essenes' house. Afterwards, they all fell into a deep sleep. In this sleep, they saw in a dream the path that each of them would take, in which they would develop their activity as disciples of Christ and spread it through words of truth and works of charity; furthermore, their persecution by the Jews and other believers; their deaths, their entry into the true world, the departure of Christ and Mary from this world, and finally the resurrection of the spirit of truth and charity in about two thousand years.

When the disciples awoke the next day, it was broad daylight. Everyone was in a joyful mood and told each other what they had seen in their dreams.

Around the second hour of the day, Christ came into the hall with Mary, greeted them with "Peace be with you!" and said:

"The time has come for me to take my leave of you as a human being. So come with me to the hill, where a large crowd has already gathered to witness my departure from this world. But do not be sad, my beloved ones, for I have taught you everything.

You have all seen where you will turn in the future to carry on my spirit and thus walk the path to me in my world. I have only shown you the way. But you have free will and must now decide for yourselves whether you want to walk it."

The disciples raised their hands in greeting and one said:

"Christ, Eternal One!

How shall we thank you for your everlasting helpfulness? We will all go with joy and teach the nations in your spirit, just as you have given it to us."

Christ now went with his own to the hill, which was about ten minutes' walk from Lazarus' house and where more than thirty thousand people had gathered and were waiting for him. Among them were Pilate with his officials, officers and unarmed soldiers, Claudia with all her servants, Herod with his daughter Salome, the city councillors and many friends of Pilate.

When the assembled crowd saw Christ, they cheered and shouted words of thanks to him. Christ stood at the highest point of the hill, with Mary beside him and the sisters and all the disciples grouped around them.

Salome wanted to speak to Christ. She went to John and told him this.

John took Salome by the hand and led her to Christ.

She knelt before Christ and said:

"Christ, I beg you, tell me: can I also come to you in your world? What must I do so that I can come to John, whom the Jewish leaders had beheaded because of me? Please be so kind as to give John my regards!"

Christ told her to stand up and replied:

"Salome, I tell you, John does not need me as a mediator, for he stands with me and hears your words himself. He sends word that he will always help you so that you can come to him. But seek to recognise me and my spirit in his influence and always act in him. You

will then come to me in my world, where John has been since his passing from this world."

Christ then said to those gathered:

"Behold, I have accomplished everything that I set out to do in eternity. Through my coming as a human being, both humans and the discerning spirit beings of the beyond have seen the effect of my spirit.

My suffering and my resurrection will be a testimony to all in eternity that I am the Eternal One. Now the time has come for me to take my leave of this world as a human being.

But I tell you that through my all-encompassing cognition in spirit, I am present everywhere. Whoever seeks me and the activity of my spirit, I am with them, even if they cannot see me.

Do not despair in the future when wickedness approaches you, but bear it as I have borne it. You know from whom it comes and who its originator is. In this world, both good and evil have an effect on communal life in the spirit, because the earthly world serves the imperfect, cognisant spirit beings for the purpose of awakening and recognising truth and falsehood. But earthly life is only a moment in eternity.

After the death of the body, everyone comes to the beyond, where their spirit is no longer bound to earthly densification and can create freely. There, everyone creates their own environment, in which they again encounter only those beings capable of cognition who create in the same spirit, because they have the same spiritual attunement. If a person has already been truthful and good in earthly life, they will also come among such brothers and sisters in the hereafter who will take care of them and continue to guide them on the path to me in the true world.

I am leaving you as a human being, and you will carry on my spirit in your cognition. You will surely fare no differently than I have. But wait patiently, for I and mine are with you!

Peace be with you!"

Christ said to Mary:

"You will remain here, for the people need you. Continue to be a mother to them. As soon as the time comes for you to depart from this world, I will come for you."

Christ said to the disciples:

"Behold, Mary will continue to care for you like a mother and assist you in all things."

After these words, Christ rose from the earth and hovered above the assembled crowd.

For the last time, he called out to everyone, "Peace be with you!" Then he rose higher and higher until he was barely visible. Now Christ dissolved his earthly body, visible to the onlookers by the glow of a light.

All those present saw this process; and when the light flashed, everyone was overcome with great sorrow and many began to weep. Then Mary stood in the same place where Christ had stood and spoken his farewell words, and said to those gathered:

"Dear brothers and sisters!

Do not weep! The Eternal One in Christ has only laid aside his earthly incarnation as

a human being. He is omnipresent in his perfection in spirit and is with all those who have the good will to act in his spirit. His love for his neighbour is inexhaustible, and he helps everyone who allows himself to be helped in his spirit of truth.

Behold, I came into this world out of love for my neighbours from the true world and voluntarily entered the worlds of the beyond until I came into the world of my brothers and sisters who are essentially present but spiritually powerless, who live unconsciously and await incarnation. In order to become human myself, I had to walk the path that brought me to the stage of complete unconsciousness, since only in this state could I find adaptation to earthly life substances and be born as a human being.

I went through life on earth just like other people. I found adaptation to earthly life substances with a sister who conceived me without the involvement of a man; she was already advanced in age, had been a widow for two years, and was named Anna. This sister was poor in earthly goods, but true and good in spirit.

When I was two years old, she died and I became an orphan. An old man named Joseph took me in and brought me to his home in Nazareth. Joseph was a widower and had six grown children. He was a good foster father to me, and his two daughters replaced my mother. I was raised in the spirit of the Essenes. At the age of sixteen, I regained full memory of my life in the true world and knew that the time had come for the Eternal One to take human form through me.

I remembered only too well the words of the Eternal One, which he had once spoken to me and the others in the true world, that the time had come when he would take human form and tell people the truth in words and exemplify charity in deeds. Upon hearing these words, all the brothers and sisters of the true world wanted to go with him to this world. However, the Eternal One explained to them that they would not miss him through his incarnation and that they would also see him in his human form and hear his words, for he would harmonise the spiritual worlds accordingly through his all-encompassing cognition and his will. These words filled everyone with joy.

The Eternal One further explained that two brothers and sisters would go with him into this world, who would have the steadfastness not to suffer any harm to their being under the spiritual outcasts.

At that time, the Eternal One said to me:

'You are closest to me in spirit, and I know that you will muster the steadfastness in charity to prepare the way for me into the earthly realm. You will take on the human form of a woman and be called Mary. For I want to come to the people as a child, and you will be my earthly mother. And because you are the greatest spirit being in spirit after me, one of the smallest spirit may go with me, so that all spirits may be satisfied.'

Thereupon, a spirit being whom everyone loved because it took pleasure in the most modest things spoke to the Eternal One:

'I am one of the smallest in spirit, and I will tell the lost and faithful people in what deceitful, malicious spirit they are acting and which being they willingly follow as servants.'

The Eternal One answered him:

'Yes, it is you. Let it be done according to your will! You will take the form of a man and be called John. After a period of solitary life, you will be led to me and walk with me as a human being. Then you will go to a people who will not want to know me and my work in my spirit. You will bear witness to me before this people, for which you will be hated by them and physically killed as a human being.'

Dear brothers and sisters!

I can confirm to you that all the words that the Eternal One once spoke to us, the brothers and sisters of the true world, have come true.

The greatest in spirit, the Eternal One in Christ, has revealed his perfection in the spirit of truth and charity to human beings and to the brothers and sisters of the worlds beyond, and has confirmed it through works of charity.

You have all perceived and recognised the effect of the activity in his spirit. It is now up to you to carry on this spirit of his in charity. You have seen what reward Christ received from the spiritual outcasts for his words of truth and for his works of charity.

I ask you, dear brothers and sisters, not to despair when the servants of the spiritual dregs oppress you. Endure as much as possible and do not let earthly things confuse you. Life on earth is only a moment in eternity, in which we are all included.

You see how poor and helpless every cognisant being comes into this world and how, upon its death, it leaves behind all the honours and riches it has acquired here. Its property is and always will be only the spirit it has acquired and with which it continues its further life in the hereafter. The spiritual imperfection and error of humanity lies in the spiritual disposition of each individual, since everyone brings their basic spiritual character with them to this earthly world, on which they build their further cognition and abilities.

You see how those who once accepted more of the deceitful spirit of Satan also lean more towards the deceitful evil spirit in the earthly world and follow him. They praise the liar and deceiver as god and carry out the atrocities he commands because they are close to him in spirit. These people do not seek the truth about god and eternal life. They prefer faith and would rather live in ignorance. They strive to impose their faith on their fellow human beings so that they may be of the same spirit and possibly serve them blindly. But how spiritually poor these people are in the beyond – for there they continue to err. If you could see the malice and wickedness that the lost spiritual beings create for themselves in their spiritual worlds of the beyond, you would weep for them out of compassion.

But I know that you, dear brothers and sisters, will bring help to these people if they are willing to accept your help, even if they persecute you with malice here on earth.

So do not despair! I will remain with you for a while longer and am happy to assist you in everything. I tell you that, just as everything that Christ once said to us, his brothers and sisters of the true world, has come to pass, so too will his words that you have heard come to pass.

Christ, you Eternal One! Your peace be with us for evermore!"

Those gathered thanked Mary for her words of comfort, and many reflected on the words they had heard and the works of the Eternal One they had witnessed; they resolved to joyfully pass on what they had heard and seen.

Then James the Elder spoke on behalf of those gathered, saying:

"Christ, we are all determined to carry on the spirit we have received from you, and just as you went to the Jews and other peoples, so we too want to follow all the paths you have shown us. Those who have recognised your spirit in its effect have the will to follow you and walk the path to the true world, even if it is full of thorns. You have left our dear sister Mary here with us. We have recognised that she is very close to you spiritually and follows you in essence. Should our steadfastness ever waver, we will take refuge in Sister

Mary so that she may stand by us."

Turning to Mary, James said:

"Mary, dear sister, stay with us for a long time to come, for we need you!"

He urged those gathered to remain faithful to the truth and concluded by saying:

"You are witnesses to the departure of the Eternal One as a human being from this world. Act in his spirit, which he has so richly explained to us all in words and exemplified in deeds. Carry on his spirit with us, the disciples of Christ, and go in peace. Goodbye!"

The calendar showed the thirtieth day of the third month of the year 783 AD.

Slowly, the crowd dispersed, breaking up into small groups and discussing what had happened and what they had heard.

Pilate and Herod invited Mary and the disciples to go with them to Jerusalem and stay there. They explained that they would provide for their personal needs and protect them. Nigoias, who was also among the assembled crowd, asked Mary and the disciples to forgive him for his previous actions against Christ and the disciples, as he had acted in ignorance. He also apologised to Pilate and then explained to Mary and the disciples that he was giving them his house in Jerusalem, the guest house, complete with furnishings, as a gift.

Mary and James explained to him that they did not accept earthly goods; it was enough for him to let the disciples live in the house for as long as they remained in Jerusalem.

Nigoias was happy to help them and invited them all to go with him immediately and take over the entire house. Mary promised to come the next day. The disciples wanted to stay with their brothers and sisters in Bethany.

Pilate was delighted that Mary and the disciples would be staying in Jerusalem and congratulated Nigoias on his generous deed. He and his family said goodbye to everyone and set off for Jerusalem. The remaining groups of people standing around broke into cheers for Pilate, and many said:

"We are happy to have such a good governor!"

Mary went with the brothers and sisters to the house of Lazarus and comforted all those who were deeply affected by Christ's departure and were saddened by it.

Mary's departure from this world

The next day, the sisters Mary, Martha, Veronica, Petronella and all the disciples went to Jerusalem. Nigoias was already waiting for them impatiently, greeted them warmly and joyfully handed over his house to them. It was furnished as a hostel for wealthy travellers. It had many bedrooms, a large kitchen with all the necessary cooking utensils, a well-stocked pantry full of food, and a large hall.

Pilate and Claudia also came to the house, inspected its furnishings, and offered to assist and help the brothers and sisters in every way.

The house where Mary and the disciples lived soon became the centre for all those who professed Christ and worked in his spirit. Every day, thousands of people came to hear the word of Christ, which the disciples spread freely in the hall and in the square in front of the house.

Claudia and her servants, whom she treated as her sisters, were guests of the house almost daily and often listened to Mary and the disciples' explanations late into the night.

The square in front of the house soon proved to be too small for the many listeners. Five disciples took turns going to different places in Jerusalem and teaching there in the spirit of truth. Mary and the sisters provided food and clothing for the disciples.

After two months, the disciples James the Elder, Hioniwis, Somola, Thimotens, Jakasar, Thaddeus, Thomas, and Bartholomew prepared themselves well for their foretold journeys to finally spread the words and works of Christ among the nations in the spirit of truth.

Thousands of people had gathered to see them off. Pilate and his entourage were also present. He gave each of the departing disciples a document issued in their name, stating that they were Roman citizens and had permission to teach about Christ and the effects of his spirit throughout the Roman Empire. The documents bore the handwritten signature of Pilate as Roman imperial procurator of Jerusalem.

The disciples' farewell to the brothers and sisters was heartfelt. They were given much well-intentioned advice for their journey. Mary spoke the following words of farewell to them:

"Go, dear brothers, and accomplish what you have set out to do: carry the words and works of Christ to all peoples!

May peace be with you until you enter the world of bliss. There we will meet again!"

With the words "Greetings to you all in the name of Christ! Goodbye!" the disciples set out on their journey.

The disciples who remained behind continued to teach successfully in Jerusalem and the surrounding area. Workshops were set up in the guesthouse to provide a livelihood for the disciples and at the same time to prepare the necessary items for their future journeys. James the Younger made looms, Justus and Matthew ran a basket weaving business, Peter and Andrew made fishing nets, Luke devoted himself to painting, and John, Marchius and Othaelos wrote down the words and deeds of Christ for the later use of the disciples.

After two years, Peter and Andrew went to the cities and towns of Galilee, Matthew and Silas to those of Syria, Justus and Matthew went to teach the Christian community in Caesarea. The other disciples remained in Jerusalem.

In Jerusalem itself, over 20,000 inhabitants professed their faith in Christ, and in Galilee, three-quarters of the inhabitants belonged to Christianity, which did not practise any form of worship and acted in the spirit of Christ without any ceremonial cult.

Pilate's order to the Jewish leaders and rabbis, threatening them with the most severe penalties if they harmed the disciples, allowed the disciples to teach unhindered throughout Judea and Galilee. The Jewish leaders and rabbis avoided Jerusalem and stayed in other cities, where they held constant synods. These were devoted to deliberations on how to counter the ever-increasing spread of Christianity.

The Jewish leaders continually sent written complaints about Pilate to the emperor,

accusing him of partiality and reporting that he and his officials, officers and soldiers had become Christians and no longer worshipped the gods, and that they were discriminating against the Jewish people everywhere and not treating them fairly.

Furthermore, they sought by all means to win back Herod, who usually resided at his seat of government in Tiberias. They had initiated Herod into their plans, presented him with much money, and explained to him that they intended to enter into a community of faith with the Christians, according to which they would worship the Jewish god as their father and Christ as his son. This would mean that in future there would be no more disputes between them, the Jews, and the Christians.

The Jewish leaders promised Herod that they would persuade the emperor, under all circumstances, to dismiss Pilate as governor and replace him with Herod.

Herod listened to the Jewish leaders and followed their advice.

In response to the many complaints from the Jewish leaders, Emperor Tiberius wrote to Pilate, asking him to report on the truth of the accusations.

Pilate and Claudia, the emperor's daughter, reported everything to him in detail, but he was not quite sure what to make of it and sent his representative Prentus to Jerusalem to investigate the matter on the basis of the accusations made by the Jewish leaders and then report back to him with the results. On his way to Jerusalem, Prentus first met Herod in Caesarea.

Prentus was received with great pomp. During the discussion, Herod told the emperor's envoy falsehoods about Pilate and also summoned the Jewish leaders so that they could present their complaints to him in person.

The Jewish leaders presented their accusations against Pilate and finally gave Prentus some riding horses and gold objects as gifts. Then Prentus travelled to Jerusalem and presented Pilate with a letter from the emperor about his mission.

Pilate welcomed the envoy and then said:

"So, these Jewish liars and hypocrites have managed to get the emperor to control me after all!"

He explained to Prentus about the Jews and his behaviour towards them, as well as who Christ was, and finally added that the emperor could only be pleased if he, Pilate, Claudia and the officials, officers and soldiers under his command had become Christians.

Pilate took Prentus to all the offices and barracks so that he could see for himself the order that prevailed there. They came to a barracks where soldiers were gathered in the courtyard listening to the explanations of the disciple Marchius. He was explaining to them life in this world and the effect of earthly substances on the smallest spirit beings.

Prentus listened attentively for a while, then remarked to Pilate:

"Who can understand his explanations? Does the speaker want to turn the soldiers into scholars?"

Marchius interrupted his lecture and Pilate introduced him as a scholar from the University of Rome.

Prentus looked at him in amazement and said:

"You, as a scholar, stand with the soldiers and teach them?"

Marchius replied:

"Yes, these soldiers are Christians. They know the truth and understand me. I will soon come to Rome and there I will also teach the scholars about the spirit and life. But whether they will understand me is questionable! They will not want to muster the will to recognise the truth!"

In the evening, Prentus visited the city and watched as the disciples spoke to thousands of enthusiastic listeners in the various squares. Order prevailed everywhere and the population felt very happy and content.

Pilate also took Prentus to the disciples' house, where the needy were being given food. He showed Prentus the workshops and introduced him to Mary as the earthly mother of Christ.

Mary greeted Prentus and finally said to him:

"You have no peace within you! I see in your thoughts images that Herod and the Jewish leaders – those liars and hypocrites – have put into your head and which you find very appealing. You are about to spread these lies, for the Jewish leaders have already bought you.

You no longer have any interest in truth and charity, because you have received your reward for lying."

Prentus felt ashamed by Mary's words and remarked scornfully to Pilate:

"It seems to me that this woman is mad!"

Pilate understood Mary's words. He then left the house with Prentus. He said goodbye to the latter and went to his apartment to write another report to the emperor. Pilate wrote openly to the emperor that he had recognised Christ as the Eternal One and had fully grasped the effect of his activity in his spirit of truth and charity. He described to him what the Jewish leaders had ordered and done, the resurrection of Christ, his departure from this world, and finally affirmed that he and Claudia would no longer renounce Christ and would continue to act in his spirit.

The next morning, Pilate handed the envoy a sealed report, which he had worked on and written all night, with the request that it be delivered to the emperor.

Finally, he said to Prentus:

"If you are a man of truth, tell the emperor the truth about what you have seen and heard here. But if you are a liar, then follow the servants of Satan and see where that gets you. I personally will bear you no ill will, for I am a Christian!"

Prentus departed with his entourage on the same day, but on his return journey to Rome he visited Herod again, who also gave him a report he had written himself to the emperor and a letter written by the High Council. Prentus took his leave of Herod and the Jewish leaders and promised to intercede for them with the emperor.

Towards the end of the year 788 AD, the disciples Peter, Andrew, Matthew, Silas, Matthew and Justus returned to Jerusalem from their travels. At that time, peace reigned among the people in Jerusalem and far beyond. Three-quarters of the people of Judea and Galilee were already Christians who, as far as possible, lived and worked in the spirit of Christ.

Pilate himself was an ardent disciple of Christ and took great pleasure in living among Christians.

He often said:

"It is easy to rule among Christians. I will soon be superfluous, for there are no more crimes and no more poor among us. Everyone works willingly and is cheerful because the evil one and his servants have been eliminated."

One day, Mary explained to the disciples that the time had come to prepare for their planned journeys. So all the disciples were equipped with new clothes, which they and the sisters had made themselves.

The disciple Othaelos, who was a Greek scholar, taught everyone about the countries, cities and peoples of the Roman Empire. The disciple Luke spoke about the land and inhabitants of Egypt and India. The disciple Marchius made a map on papyrus for each of them, on which all the most important cities, rivers and roads were marked. The disciple John wrote down for each of them the words Christ had spoken to the Jews on Mount Salem about their scriptures; explanations about creation and the effects of life substances completed the records. Those disciples who were unable to read and write learned to do so.

Pilate gave each disciple a letter signed by his own hand to take with them on their journey, authorising them to spread the word of Christ throughout the Roman Empire.

One day, the sister Salome came into the house and, with tears in her eyes, told what her father, Herod, and the Jewish leaders had in mind.

Pilate interrupted her with the words:

"Dear child! We are well aware of your father's intrigues."

Salome continued:

"I begged my father on my knees to abandon his plan. I could no longer bear to see and hear the haggling with the Jewish leaders. My father was angry with me because of this, so I left his house. I beg you, take me in. I want to stay with you and go with you."

Mary took Herod's daughter in and taught her everything, whereupon she soon found inner peace and joyfully helped her sisters with their work.

The day of the disciples' departure became a day of celebration in Jerusalem. Over thirty thousand people had gathered to bid them farewell.

Marchius spoke words of farewell to the assembled crowd, whereupon Mary said the following to the departing disciples:

"Dear brothers!

You have completed your work in Jerusalem and the surrounding area, and so you are now setting out on your journeys to bring the truth in words to other peoples. Some of you will no longer see each other in the earthly realm, but all of you will meet again in the world of the Eternal. If any of you are able to come to Ephesus at the beginning of the year 791, then come. I will bid farewell to this world as a human being there.

Now go in the name of Christ, and may his peace accompany you on your further journeys. Farewell!"

The disciples greeted everyone and left the city together. John, Matthew, Luke, Sietos, Lazarus and James the Younger remained behind with Mary and the sisters. Nigoias handed over the house inhabited by the disciples to the Essenes, who named it the 'House of Charity'. During the day, work was carried out in the workshops that had been set up there, and at night the rooms were used for sleeping. Mary and the sisters took care

of everyone's meals. The disciples who had stayed behind continued to spread the word of Christ.

Six months after the disciples' departure, Mary told her brothers and sisters that it was time to go to Ephesus.

Due to Herod's intrigues and the constant complaints of the Jewish leaders to the emperor, Pilate expected his dismissal as governor any day.

Pilate said to Mary:

"Claudia will go with you, and I will follow you as soon as the time comes."

Lazarus and his two sisters, Miriam and Magdala, gave all their possessions in Bethany to the Essene community and also joined Mary. So Mary was accompanied by Claudia, Miriam, Magdala, Veronica, Salome and Petronella. The disciples remained in Jerusalem.

Many thousands of Christians from Jerusalem and the surrounding area had gathered to say goodbye. James addressed the sisters with words of farewell on behalf of the Christian community, to which Mary replied:

"You have all recognised the Eternal One in Christ, so continue to act in his spirit. We are only saying goodbye to you and will see you again in the true world, in the world of the Eternal One, where we will then, forever together, share in peace and bliss. Do not be saddened by our departure and try to remain steadfast.

Do not despair when wickedness comes upon you. Do not be intimidated by the servants of evil. They will soon approach you and spread lies about Christ. They will try to force you to believe in Satan as god and portray Christ as his obedient son. Do not believe these liars and continue to act in the spirit of Christ, for I tell you, he is with you.

You, brother James, stay with your brothers and sisters, for they need you. Your passing into the hereafter will be sooner than mine. You will wait for me in the world of Christ."

James threw his arms around Mary and said:

"You loving mother of all who are in need! Stand by us all, so that we may endure all that is to come upon us in charity!"

After saying goodbye to everyone, they left Jerusalem with the words "Farewell!"

After about a year, an envoy of the emperor, accompanied by Herod and several officers, came to Pilate and handed him a document from the emperor containing his recall to Rome and at the same time the order to hand over the office of governor of Judea to Herod.

Pilate had been eagerly awaiting this moment. Through his confidants, he had long since learned what Herod had achieved with the help of the Jewish leaders at the emperor's court. He told the envoy that he did not want to have anything to do with Herod under any circumstances, for he was dishonourable from head to toe. The envoy was to take over everything himself. Pilate said that he would not have much work to do with him, as everything was prepared and in perfect order.

When the officers and soldiers heard about this, they were all very saddened. They sent a delegation to Pilate to ask him himself whether the rumour about his dismissal was true.

Pilate said to them:

"Yes, I will part from you, my faithful ones!"

He gave orders that the next morning all the officers and soldiers should be assembled in the barracks for the handover and farewell. After the handover, Pilate gave away his possessions to the invalids of his legions. He gave his horses and uniforms to the officers as gifts. He kept only a civilian suit and his favourite horse. Then he left the official building and went to the house of charity, where he stayed for two more days.

The people wanted to protest against Herod and make a petition to the emperor. But Pilate told everyone:

"Do not let yourselves be carried away into rash actions because of me, and try to maintain peace."

Thousands of people had gathered to see him off. Pilate wished everyone peace and went to the city gate, where he mounted his horse and set off on his journey to Ephesus.

After the Jewish leaders returned to Jerusalem in 791 AD, there was no more peace there. James had hard work to do.

In Ephesus, Mary was warmly welcomed by the Essenes, along with her sisters and disciples, and accommodated in their meeting house. The disciples spread the words and works of Christ and were very successful. Within three months, all but a few Jews in the city had become Christians. Ephesus had a population of about 18,000.

Gradually, the disciples Mark, Peter, Andrew, Justus, Othaelos, Marchas, Silas, Jetar, Matthew and Thomas arrived in Ephesus to witness the departure of Christ's earthly mother from this world.

On the fourth day of the fourth month in the year 791 AD, Mary went with the sisters and disciples, followed by many thousands of brothers and sisters, to the hill outside the city. She bid farewell to everyone with the following words:

"My dear brothers and sisters!

I, too, have voluntarily accomplished everything I had set out to do in this world. I am returning to where I came from – to the world of truth and charity, where all work in peace and bliss.

My dear brothers, who have walked with Christ, you have recognised his perfection in the spirit of truth and charity in its effect. Christ has shown you the way, which you now walk of your own free will. Your pain was great when you saw the Eternal One hanging on the cross. You have overcome it. But you will still have to experience how the same servants who crucified Christ will also distort the meaning of his words beyond recognition.

I ask you, do not despair! For just as Christ rose from his earthly death, so his words and deeds will rise again unadulterated.

The servants of evil will distort his spirit to such an extent that little more will remain of it than a small seed, which people will no longer notice among the many weeds. But they will not be able to destroy it. There will be people who take a closer look at the small seed, but they will not be able to free it from the rampant weeds.

Just as you now, as eternal witnesses of the incarnation of the Eternal One, go among the weeds and sow the good seed that bears little fruit, so you will do so again later,

but you will reap more, because people will pull out the weeds themselves, throw them away, and listen to and nurture the good. Now walk the path in the earthly realm that you already know and that leads to the world of peace, to the Eternal One!

From there, after some time, as living witnesses to the words and deeds of the Eternal One incarnate in Christ through a human mediator, you will help people to find the true spirit. This spirit will then rise again and be given to people as you spread it today. And your joy will be great!"

While Mary was speaking these words, Pilate came and greeted her. Mary returned the greeting and said to him:

"I saw you coming and waited for you. Pilate, I thank you on behalf of all cognisant spiritual beings for your helpfulness. I tell you: you have accomplished more than all the other disciples. Do not despair in the future, be patient and continue on the path you have chosen. You will soon arrive at your destination: in the world of eternal peace."

Then Mary rose from the earth, so that she hovered above the assembled crowd, and spoke in a loud voice:

"Christ and his own greet you all. Christ is among you. May his peace be with you until you are all in his world, where no one can take your peace away from you.

Goodbye, dear brothers and sisters!"

All eyes were fixed on Mary. She floated higher and higher and then dissolved into a great light that slowly disappeared from the sight of the watching brothers and sisters. Many began to weep, no one could utter a word.

Then Thomas stood on a large stone and said to the assembled crowd:

"Do not weep, but rejoice!

We are all witnesses to the departure of the loving sister and earthly mother of Christ, who came into this world as a child through her. Rejoice in what you have experienced in the earthly realm, for all your brothers and sisters in the true world would have gladly witnessed it.

Many brothers and sisters who come to the earthly world after us will say, 'How happy were those who were privileged to witness all this and be witnesses for eternity!

Let us continue on the path of truth and charity, dear brothers and sisters, until we all reach our goal – the true world!

May the peace of the Eternal One be with us!"

The disciples left the hill with the sisters, and the crowd of many thousands gradually dispersed.

The next day, most of the brothers and some of the sisters said their goodbyes and set off on their journey.

The sisters Magdalene, Veronica, Claudia and Salome remained in Ephesus, as did the disciples John and Matthew.

The end of Essene Christianity

During Christ's lifetime, the Jewish leaders had already considered how they could oppose his teachings and prevent their spread, or mix them with their own. At that time, they found no promising defence.

After the great events in Jerusalem, the supreme Jewish council had moved its seat to Tiberias, where Herod's residence was located, since Pilate himself was active in the spirit of Christ and protected the disciples.

After the Jewish leaders and Herod succeeded in persuading the emperor in Rome to replace Pilate with Herod, the Jews moved their seat back to Jerusalem. Since Herod gave the Jews free rein to practise their faith, they soon resumed their persecution of the Essenes, Christians and disciples.

A school for preachers was founded, in which the first guidelines for defending against the increasingly widespread Christianity were laid down. In this school, the Jewish apostles received appropriate education and training. The leadership of the school was entrusted to the rabbis Abidas and Saul.

Jerusalem thus became the headquarters of the Jewish Christians. From there, the trained Jewish Christian apostles, equipped with writings in Hebrew, were sent out to all countries to spread the false word of Christ and to disrupt the disciples in their activities, and were instructed to use force if necessary to prevent them from doing so.

Over time, the school of apostles was expanded more and more. Uniform guidelines and methods were worked out in greater detail in order to oppose Christianity with a Christianity reformed in the Jewish spirit and to combat it with all available means.

The most important points of the elaborated Jewish-Christian doctrine were as follows:

The words and deeds of Christ taught by his disciples are to be distorted and reproduced in such a way that Christ appears as a Jew, as the son of David and the obedient son of the Lord of Hosts .

The apostles appointed to the priestly office are to be provided with writings in which it appears that Christ's parents were devout Jews and had Christ circumcised. Christ himself was a devout Jew and taught the Jewish scriptures in the temple; in doing so, he fasted, prayed to the Jewish god, whom he called his father, and cursed those Jewish leaders who had transgressed his father's law.

Christ also always explained to his disciples that the father had sent him into this world to reconcile the Jews, who had sinned against the father, with him through his death on the cross.

It should be particularly noted that Pilate – a Roman – had Christ crucified and that all his disciples were Jews.

Christ called the worshippers of idols heathens and godless; he cursed them because they did not want to recognise his father, the god of the Jews. He had nothing to do with the heathens, never taught among them and expressly rejected them.

Christ left his flesh and blood in the form of bread and wine so that they could continue to be sacrificed to the father in heaven and so that believers could receive them in

order to have as much power as Christ and thereby become holy. Only at the request of the Jews did Christ allow the gentiles and the godless to be taught in his spirit.

When admitting gentiles into the Christian community, it was particularly important to ensure that they were circumcised. They should be taught that this was the will of the father and his son Christ, and that Christ himself was circumcised.

The designation of the clergy had to be adapted to local conditions. The High Council in Jerusalem remained the supreme authority.

At that time, the High Council consisted of an average of thirty high priests, who were called Jewish elders; they were assisted by the Council Rabbi, the Rabbis and the Sadducees; the latter were scribes. The Council Rabbi was considered a candidate for the position of high priest. Any Jew who graduated from the priestly school could become a rabbi. He attained this title at the earliest at the age of 28 to 30. The rabbis performed temple services and priestly duties in various places. Other servants were: slaughterers, mashgirch - servants of the priest - and temple servants.

The Jewish rabbis, trained in the Judeo-Christian tradition, were called apostles. Their order of rank was: high priest, priest. It was not until the 2nd century AD that the high priest generally became the bishop, the rabbi became the priest, and the temple servants became deacons and subdeacons. They adopted the priestly clothing from the Jews: caftan, linen robe, front panel, back panel, Aaron's cap and Caiaphas' cap.

In 787 AD, the number of Jewish apostles with the falsified writings reached 4,000. The head of the school at that time was Rabbi Abigail. These apostles were provided with ample money and gold. They also received a letter of recommendation from the High Council in Jerusalem in order to obtain the greatest possible support from the foreign Jewish rabbis in all countries.

With Herod's help, the Jewish leaders had even managed to have the legions in Jerusalem, which were composed entirely of Essenes, replaced by others. The soldiers of the new legions received a lot of money from the Jewish leaders. In addition, the latter organised celebrations for the soldiers and sought to convert them to Jewish Christianity.

Herod thus became increasingly dependent on the Jewish leaders and allowed himself to be influenced by them to such an extent that he agreed to a proposal drawn up by the Jewish leaders to overthrow Roman rule. The aim of this proposal was to achieve independence for the country. The provinces administered by Herod were to be separated from Rome, declared an independent kingdom of the Jews, and Herod was to be appointed its king.

The Jewish leaders held secret consultations with Herod, sent messengers to the Jews living outside the provinces under Herod's control, and secretly prepared them for the coming upheaval. It was decided that in the year 824 AD, in the fifth month, the Kingdom of the Jews should be proclaimed. The Jews abroad would have the duty to stir up unrest wherever possible at that time, so that the Roman legions could not be withdrawn, victory would be assured, and the independence of the Jewish kingdom could then be proclaimed.

Rome had learned of the plans of the Jews and Herod in good time and summoned him to Rome in 822 AD. Herod did not comply with the request, whereupon Emperor Vespasianus ordered his son Titus to march on Judea with fourteen legions and put an end to the activities of the Jews and Herod. The commander Titus reinforced his legions with

others that were made available to him along the way and entered Judea in 823 AD with twenty-seven legions.

When Herod realised that his plan had failed, he voluntarily surrendered to the advancing troops outside Tiberias. He was immediately beheaded as a traitor.

As they continued their march, the Roman troops advancing on Jerusalem carried out a thorough cleansing of the Jews they encountered along the way. Most of the Jews had meanwhile gathered in Jerusalem to take up the fight against the Romans.

After several battles outside the city, Titus succeeded in encircling the city and driving the Jews fighting outside into it. During these battles, the Roman legions inside the city broke through the Bethlehem Gate, suffering heavy losses, and joined the besieging troops.

When Titus's demand to surrender the city voluntarily was not complied with, the commander gave the order to attack. The attacking troops succeeded in breaching the city walls and entering the city. With the help of burning pitch balls, the city was set on fire. Despite the brave resistance of the Jews, it did not take long for them to be defeated. Over 60,000 Jews were killed and around 20,000 Jews were taken prisoner.

Titus had the city walls razed. Of all the buildings in the city, only Herod's palace and a cavalry barracks were spared from destruction by battle and fire. The siege lasted less than four weeks and took place in the fourth month of the year 824 AD.

Titus first set up his headquarters in Bethany and later in Bethlehem. He had the many treasures of the Jews in Jerusalem dug out of the rubble. After six months, almost all of them had been found. All that remained of the city itself were five hills covered with rubble. The governor's seat was moved to Jericho and the troops withdrew, except for a small garrison. Before Titus left Judea, he gave the inhabitants of the surrounding areas of what was once Jerusalem permission to take usable building materials from the destroyed city. Everything that could be used was carried away, leaving only the 'ground' of the city.

After the destruction of Jerusalem, peace reigned among the people of Judea, Galilee and Idumea. The Essenes living there were not in any danger from the Jews in the near future. It was very difficult for the Jewish-Christian apostles to gain a foothold here with their false teachings.

The suppression of the uprising had divided the Jews into groups. The goal of some of the surviving high priests from the Sanhedrin in Jerusalem was to unite them. It was not until several years later that the high priest Ezachil succeeded in achieving unity. He formed a new High Council in Tiberias, which was recognised by all Jews. Thus, the union was successful, a unified leadership was established, and the Jews' struggle against Essenic Christianity began anew.

The Jewish-Christian centre in Ephesus, formed ten years after the death of Christ and based on the falsified and distorted teachings of Christ and Jewish law, helped them in this endeavour with all the means at its disposal.

In order to make this struggle more unified, the Jewish leaders later moved the High Council from Tiberias to Ephesus.

This marked the split between Jewish doctrine and the Jewish-Christian cult; the latter developed into the distorted and falsified Christian doctrine, from which other doctrines developed that are still active today.

The disciples, who taught in the spirit of Christ and spread his works in all the surrounding countries and other parts of the world, had some great successes. But in the long run, they were no match for the ever-increasing number of Jews and Jewish-Christian apostles. Most of the disciples were murdered by the Jews and Jewish Christians.

The last disciple of Christ, John the Younger, was buried alive in Ephesus in 858 AD at the age of 96. The writings he had penned about the life and works of Christ were destroyed in 378 AD.

Thus, the Jews and Jewish Christians had succeeded in what they had strived for: the complete destruction and falsification of the spirit of Christ, his words and his works. Only in a few remote parts of the world were some Essenes Christian tribes able to prevail and survive for centuries. One of the last was exterminated around the eighth century AD on the east coast of Africa by hostile neighbours.

Message from John the Younger

To all people of good will!

I, John the Younger, have been commissioned by all my brothers and sisters in the true world, the world of the Eternal, especially those who, like me, were once disciples of Christ on earth and are eternal witnesses to the incarnation of the Eternal in Christ and to his words and deeds, to address an urgent request to humanity living now and in the future to profess their truth as cognisant spiritual beings and to give the spirit of Christ, who was resurrected with our help, at least the same attention that they otherwise devote to all other trivialities in daily life.

We, who live in the spirit of truth and charity, are strangers to all forms of violence. We do not force anyone to accept the spirit of truth written down here. However, we are always ready to help everyone in charity if they are willing to be helped and do not close themselves off to the cognition of truth.

For those who, as cognisant spiritual beings, do not seek the truth in everything and do not want to recognise it, our admonishing words to let us help them are in vain. Such people simply do not want to be cognisant spiritual beings. They not only reject our help, but also throw themselves away spiritually.

On the other hand, however, we cannot help a spiritually lost or spiritually misled person who professes some kind of belief other than by pointing out their errors and, in some cases, their intellectual laziness, and by drawing their attention to the consequences of their one-sided thinking and actions.

Therefore, no one – no person, no class, no people and no so-called race, regardless of skin colour – should feel offended by our words, since at this present time the whole of humanity is completely ignorant of the true origin and purpose of earthly life and knows neither itself as spiritual beings nor the creator of the universe.

We disciples, who have walked with Christ, the Eternal One, on earth and have heard his perfect spirit in words and seen his works of charity – since we live in the true world and do not possess a solid, earthly body – cannot speak to you humans except through a human mediator. We disciples ourselves have reproduced the content of this writing through a human mediator, supported by a responsible brother who made the flawless transmission possible. We once received the spirit recorded in this writing from the Eternal One in Christ and taught it as his disciples. We are and remain witnesses – in eternity – to the words reproduced here and their accuracy. No one needs to believe these words blindly, for they are the truth, which – whether in this world or in the hereafter – has an unshakeable foundation and can be recognised as such.

We do not demand a confession of faith, but only the cognition of truth, which is the property of the spirit being, perfect from eternity, and which cannot be destroyed or annihilated by anyone, ever.

We, the brothers and sisters living in the world of Christ, are not servants of lies, demanding from you unconditional faith, which nevertheless always remains ignorance. If you say and teach today that faith is sacred and supreme, that those who believe will be blessed and those who do not believe will be damned, then we say to you that only those who do not want to tell you the truth need faith, so that their lies will not be recognised.

It is not difficult for the cognisant person to understand and recognise that every belief is ignorance. If every belief is ignorance, then belief in the greatest in spirit, the creator, that is, the Eternal One, as well as in eternal life, would also be ignorance!

All religious institutions of people living on earth, whether they are already considered 'holy' or 'highly scientific', are institutions of ignorance. Those who command and cultivate faith command and cultivate ignorance. Those who consider faith to be good and spread it consider ignorance to be good and spread it. And those who want to believe instead of recognising want to be ignorant and advocates of faith. Only a spiritually misguided, seduced or sometimes misinformed person who considers lies to be the same as truth can doubt our words.

Truth is the eternal property of the greatest in spirit, the creator of the worlds. It is eternal and constant and has a constructive effect on everything. Lies, on the other hand, have not existed since eternity; they were first conceived by the spirit of Satan – the being who spiritually discarded himself; they are opposed to truth, which is why their effect is also destructive.

Dear brothers and sisters on earth!

We disciples have eagerly awaited the time to joyfully bear witness to you of the incarnation of the Eternal One in Christ, of his words and works, which we have heard, experienced and taught ourselves as his disciples. The words that Christ spoke to us about the resurrection of his spirit, which we saw spiritually before his departure from this world, have come true.

Dear brothers and sisters!

It is now up to you to recognise what has been written here in the spirit of truth and charity and to act in this spirit. We know that it will be difficult for many to detach themselves from the doctrines and ceremonial cults inherited from their ancestors; but those who have the good will not to remain defenders of these doctrines will be victorious over themselves and thus also over the originator of that spirit of faith.

If, until now, it has been difficult for you to find the truth due to the lack of true tradition about the greatest in spirit, the creator, and about eternal life, as well as the absence of authentic writings about the incarnation of the Eternal One in Christ, from now on it will be different and you will be able to recognise it easily and completely. It is up to your will, mainly that of the leaders of each nation and those who are influential in the family, to acquire the spirit of Christ laid down here and to carry it forward. For all nations and peoples currently living need to know the truth about the greatest and most perfect spiritual being in spirit, since they have all fallen prey to some belief. In doing so, they follow, albeit unconsciously, the originator of this spirit and his own who are close to him in spirit.

It does not matter which lie is believed, for every lie needs belief. All lies and all evil have an originator who conceived them and who, under various names, presents himself as god in different religious doctrines. His spiritual teachings and desires are always the same. He commands all his faithful followers to believe again and again and forbids them to recognise the truth under penalty of punishment, wrapping his lies in secrets, prohibitions, ceremonies, violence and piety. In this way, he leads people through fear and enticement to where he wants them to be.

Consider, you great and small peoples and nations of all races, that you are all suffering and destroying yourselves with the spirit of faith that you have inherited from your ancestors and continue to cultivate. As a people, you laugh at others, you mock, hate

and murder each other, and in the end you do not know why!

But we tell you: because you blindly believe the preachers who consider faith, that is, ignorance, to be the highest spiritual good and most pleasing to god, and who call themselves god's representatives, the chosen ones, the anointed and infallible priests! The more mysterious and ceremonial the cult they command you to believe in, and the greater the pomp and circumstance they offer you, the more many of you revere them and consider their actions sacred.

You all call for peace, for a harmonious, communal life as a people or nation, down to the smallest community in the family, and you want to be good neighbours and equal brothers and sisters. But you cannot achieve peace because every people and every individual distrusts the other, and all your efforts ultimately lead to destruction, which only increases mutual distrust, misery, hardship and despair. You have created weapons of destruction and means of annihilation with which you can kill parts of humanity, but also disfigure them mentally and physically to such an extent that you would cause suffering and misery the likes of which the world has never seen; fear and dread of these are growing ever greater. But what is it that most people have in mind? To live together in peace and contentment without mistrust.

If your call for a peaceful life is to be successful, you must first and foremost recognise that the cause of all evil lies in the spiritual realm, and that without spiritual healing, mutual distrust and mutual oppression can never be eliminated from the world. As long as your spiritual education continues to be based on faith – that is, on not recognising the truth – your creative spirit, however great it may be in exploiting the existing forces of nature, will not offer peace, regardless of whether it concerns the family, individual professions, different communities of people or all of them together.

Summon the will to no longer be guided by inherited doctrines of faith, and send those who want to make you holy through piety and ceremonies and lead you to mysterious deities to the originator of this spirit, from whom all creeds and institutions of faith originate, because he conceived of lies and malice and thus wants to prevent the cognition of truth.

All his chosen ones should see his face and share in his glory until they are seized with horror and realise where all their creeds lead. No one can help you – neither we nor the Perfect One in spirit, the Eternal One – as long as you yourselves do not strive to free yourselves from all creeds and indefinable theories of life and instead strive for the cognition of truth.

It is not at all difficult to understand that the perfect spirit of the Eternal One, according to which alone the perfection of spiritually imperfect, cognisant beings is possible, is truth and charity. No one can partake of this spirit except by recognising it and acting upon this cognition.

The spirit of Christ is free from all mysteries of inscrutability; it binds no one and excludes all credulity, because it is easily recognisable as truth and charity.

Read the words of the spirit of Christ written here and recognise that the Eternal One needs or demands no glorification, praise, adulation, mortification, sacrifice or other ceremonial acts from anyone; all these are merely institutions of various faiths and their chosen and appointed representatives, so that they may be glorified and enjoy prestige in their boundless self-love.

The Eternal One in Christ lived as a human being in this world with us; he called nothing his own. He took upon himself the vile and abominable wickedness of the priests

and Jewish leaders of that time in order to show everyone that he is not a punishing, vengeful, blood- and burnt-offering-thirsting, mercy-exercising spirit being.

He gives us the opportunity to recognise in his words of truth and in his works of charity that he demands neither glorification, sacrifice, worship nor any other ceremonial cult, and that he helps everyone who allows themselves to be helped in his spirit. Those who do not want to recognise his spirit and prefer to follow the ceremonial cults and mysterious teachings of an established faith cannot be helped by us or by the Eternal One as long as they remain in this spirit of faith.

With Christ, there is no intercession and no dispensation of grace, because he is not a vengeful, punishing, grace-bestowing ruler. Christ does not need temples as sanctuaries or houses of prayer in which to dwell and be glorified and sacrificed to by spiritually seduced people. All this is an abomination to the Eternal One. All this is demanded only by Satan; he, in his boundless rage against the greatest and most perfect in spirit, wants to be glorified, for which he needs decorated temples and houses of prayer with altars for sacrifice.

Dear brothers and sisters!

Recognise the perfection of the spirit of Christ in its effect and do not fear the originator of the abominable spirit and his chosen ones! They are powerless against you if you know the truth and do not believe their lies.

Let everyone who occupies a leading position, whether in the family, among the people or in the state, strive to acquire the spirit of Christ laid down in this scripture and to carry it forward. Learn and recognise, as far as each one can, the truth about the creator and eternal life, and be true brothers and sisters to one another. Let no one exalt themselves, not even those who are greater in spirit, above those who are lesser in spirit, but be their advisor and guide and help them as much as possible in charity. Always let reason prevail, for it alone offers you cognition; bear no grudge against anyone, but set a limit to charity if it is to be misused for the benefit of the deceitful and the wicked. Reject lies and malice not only with words, but also with deeds. The cognition of the truth offers you the opportunity to successfully counter the lies and intrigues of the satanic spirit with your will and to point his own to where they can share in his spirit among themselves.

Let no one excuse themselves by saying that it is enough to be a believing Christian and to live and die according to the doctrines of their church or sect. Understand that faith is only a cover for lies and that the perfection of the spirit of Christ excludes all faith in advance.

Read the words of the risen spirit, examine their meaning and value, and compare them with those writings that you have been commanded to believe as 'holy' until now, and recognise the difference.

You who claim to be god's representatives and successors of Christ and who, as priests and teachers, claim to teach the word of Christ, have the courage to speak the truth that the Gospels and Apostolic writings handed down to you for teaching are not writings written by us disciples of Christ, but that they are only copies of fragments of unknown writings, whose sentences are jumbled, imperfect, full of contradictions and interspersed with quotations from Jewish law.

Confess the truth and do not be representatives of Satan, who pretends to be god! Cease glorifying, praising and worshipping god the Father Zebaoth, Yahweh, Adonai, Lord of Hosts, I am who I am, no one knows my name, look at me from behind, who is none other than Satan, and stop spiritually sacrificing Christ's body and blood to him! Consider

what you are doing and how infinitely you are dragging the Eternal One in Christ and his spirit of truth and love for neighbours into the mud!

Admit that all existing Christian doctrines and beliefs are of Jewish origin, and that the spirit of Christianity to date is in reality only a spirit of Judaism that has been adopted and carried on under the name of Christ. The god, and thus also the spirit of both doctrines, is the same, as is that of the Muslim faith, which is another offshoot of the Jewish faith. Do not be followers of those high priests and rabbis who nailed the Eternal One incarnate in Christ to the cross and distorted his words beyond recognition because he told them the truth that the one they call god is Satan and they are his servants. Stop crucifying Christ in the form of bread and wine and offering him as a most holy sacrifice to god the father.

You are beings capable of cognition and can understand that mysteries are not truth and that the invented mystery of a 'triune god' can only be a mysterious lie. Admit that through this lie of faith, which you consider unfathomable, Satan is to be recognised as an almighty god and Christ is to be subordinated to him. The spirit of Christ – truth and charity – is not the same as the spirit of a supposed god the father, which consists of lies, hypocrisy, vindictiveness, greed, murderousness, bloodlust, glorification, condemnation, cursing and the sacrifice of tortured animals and even human beings.

If our admonishing words to profess the truth pass you by fruitlessly, you are spiritually discarding yourselves. If many of you find activity in the spirit of lies and malice more appealing than a life in the spirit of truth and charity, then you cannot be helped and must therefore bear the consequences of such a spiritual attitude yourselves.

We cognisant spiritual beings are all enclosed in eternity, and no one can escape this truth through excuses, lies and distortions. Earthly life serves only to awaken those spiritual cognisant spiritual beings who once strayed spiritually, followed Satan and fell into powerlessness through their own fault. Earthly death means only the transition from the earthly world to the worlds of the freely creating spirit of the beyond. The creative activity of the cognisant spirit being – the human being – in the earthly realm always requires thinking and acting through his will, through whose unfolding the substances of life of his spiritual being are correspondingly attuned. The spiritual attunement that can be easily observed in every human being's spiritual attitude and character is the only property that each person takes with them into the beyond through the separation of their eternal spiritual being from the life substances of the earthly body – death. After spiritual awakening in the hereafter, each person participates only in a spiritual world that flows into them and is in the same attunement. There is no reward or punishment for their deeds on earth by a god, but rather the continuation of a life in the acquired spirit among spirit beings who are spiritually attuned to them. The more one's actions in the spirit are geared towards lies, malice and destruction, and the more one acts in this spirit, the closer one is to Satan, and one lives in a world of creative beings who are also representatives of one's deceitful, evil spirit.

Conversely: The more perfect his actions are in the spirit of truth and love for his neighbour, the closer he is to the Eternal One and his world, the true world. He continues his former life spiritually in a world inhabited by beings who stand in the cognition of truth, which becomes a source of joy and bliss for him and where it becomes easy for him to find the way to the true world.

Dear brothers and sisters!

Heed these words and do not follow those who teach you to believe in one or no life after earthly death. Do not reject our willingness to help in charity! Think about where

ignorance and satanic lies will lead you and what a joyful life you will have instead in the cognition of the truth about the creator and eternal life!

Do not willingly become advocates of that spirit which shrouds itself in mystery and demands faith from you instead of cognition! Do not allow yourselves to be led by preachers into an abyss from which you will find it difficult or impossible to free yourselves! Let the spirit of Christ laid down in this writing be your guide; carry it with you everywhere and strive to walk in this spirit and confirm yourselves in it!

No one will be held accountable and everyone will be helped if they strive to recognise and seek the truth. The Eternal One holds no grudges against anyone and helps everyone, no matter how displeasing they may be in spirit, if they act in the spirit of truth and truly follow him.

Refrain from asking Christ for forgiveness and remission of sins, from addressing long prayers to him, or from imploring us to intercede for you with him! Heed the words of Christ, which he spoke about sin and prayer, according to which prayer and all glorification are demanded only by Satan and his spiritual representatives.

Rejoice with us, you great and small nations, peoples and tribes of all races, in the risen spirit of truth; be of good cheer and work in charity, for only activity in this spirit will set you free from all the oppressions of falsehood and malice and lead you out of the darkness that the counter-spirit of Christ has produced for a time in the earthly realm, up to the light.

We, the disciples of Christ, and with us all brothers and sisters of the true world, rejoice in being able to stand by you in truth and help you, so that you may share with us in eternal life in peace and bliss in the world of the Eternal.

Peace be with you – now and forever!

The disciples of Christ, their work and death

(Taken from Raimund Kubasek, Lebenserkenntnis Band II, due to partially inaccurate reproduction in the factual report)

James the Younger

James was born in Nazareth in 727 and died in Jerusalem in 791 AD. His parents were named Aramos and Elerea and belonged to the Essene community. His father was a weaver and served as a mediator for the Essene community of Nazareth. James knew Mary from his youth; he was present at Mary's conception and heard Christ's teachings since his return from Egypt. Later, he became a disciple of Christ and is an eternal witness to his words and deeds until his entry into his kingdom.

James did not move with Mary and the disciples to Ephesus, but remained with the Christian community in Jerusalem, which was under the protection of the governor Pilate and had over 40,000 members. After Pilate was dismissed as governor, Herod became his successor. With Herod, the high priests and Jewish leaders also returned to Jerusalem. With their return, the fight against true Christianity resumed. At first, they tried to win over followers among those Christians who had formerly been Jews in order to wage war against true Christianity.

So the Jewish leaders invited James, saying they had "important" matters to discuss with him. James took Nicodemus with him for safety's sake, went to them, and listened to their proposals. They asked him very kindly to accept some of their rabbis into the Christian community and to purify them publicly through baptism. These were great followers of Christ and wanted very much to become Christians.

James replied that no ceremonies were necessary to become a true Christian. Anyone could come to them and hear the word of god Christ. The true god Christ did not need ceremonies. No one could be cleansed of their error, hypocrisy, or wickedness through ceremonies and water. A person who wanted to be pure in spirit must above all seek to know the truth about god and eternal life and serve his neighbour in this cognition. The spirit of the true god Christ was the truth that set everyone free.

As he left, Nicodemus said to James, "I know the deceitfulness of these hypocrites; they are trying to spread their satanic lies among the Christians."

After some time, crowds of Jews came with some rabbis to the Christian gatherings and listened to the word of god. It did not take long before they began to behave like Christians, so that those brothers and sisters who were from Judaism rejoiced in them and also believed them. The leaders of these Jewish Christians were the rabbis Simeon, Elipais and Abigail. After a few months, they were already leading the way and approached the high priests with the request to give the Christian community of former Jews a temple in Jerusalem. Acting in secret agreement with them, they publicly declared that there were already over 20,000 Christians from Judaism in Jerusalem and that they had the right to claim a temple for themselves.

The high priests gladly handed over the Temple of Saul to them, where they held their meetings from then on.

Thereupon, the Essenes and those who had formerly been worshippers of gods turned against the Jewish Christians and accused them of falsehood and deceit. The Jewish

Christians began to worship their former god Zebaoth as the father of Christ and claimed that he had sent his obedient son Christ into this world to reconcile sinful humanity with him, the wrathful father, through his death on the cross.

James opposed these teachings of the Jewish Christians and explained to them what the true god Christ, who had become man, had said about the supposed father and god of the Jews. He called him Satan and the Jews his servants. Upon this, the rabbis who called themselves Christians incited their followers against James and locked him up in their temple. However, some of the Jewish Christians set him free, and James went to Bethany and Bethlehem to inform the Christians there about the actions of the Jewish Christians in Jerusalem. He pointed out the falsehood of the Jews and told them to beware of these seducers.

Soon the Jewish apostles appeared, equipped with writings composed by the high priests, teaching that the Jewish god was god the father and Christ was his obedient son, who had given his blood as the lamb of god for mankind so that their sins would be forgiven by god the father.

In Bethany, these Jewish apostles were laughed at and chased away by the Christians. Some Essenes from Jerusalem came to James and told him that the Jewish Christians in their temple offered showbread and wine to the Jewish god, whom they called father. They said, "Their priests place showbread on the altar, spread their hands over it and pray, 'father, we, your sons of Israel, offer you a pleasing sacrifice. We sacrifice bread to you instead of the body of your only begotten son, Christ. Just as he sacrificed himself to you, holy father, so accept the bread from us as his flesh. Then they take a portion of it and burn it. They break the other portion and give it to the Jewish Christians to eat, saying, 'Receive the body of Christ, that you too may become holy.' Then they place a bowl of wine on the altar, lay their hands on it again and pray, ' Accept, Lord of Hosts, the wine in place of the blood of your only-begotten son, Christ!' They sprinkle the wine on the fire and drink the rest. They also give the wine to others to drink, saying: 'Drink the blood of the son of god, that you may have strength.' They perform this act daily. More and more people come to them to eat bread and drink wine, so that bread and wine often run out."

James went to Jerusalem and confronted the Jewish Christians. He asked them why they call themselves Christians when they continue to worship and serve Satan as god. Referring to the Jewish spirit, he said to them: "Continue to call yourselves Jews if you do not want to renounce the spirit of Satan! You have slandered, reviled and crucified Christ, the true god. Is that not enough for you? You sacrifice bread and wine to the vengeful god, who is Satan, and say that the bread and wine represent the body and blood of the crucified Christ! You eat the bread and drink the wine and pretend that this makes you holy and gives you strength! But in doing so, you testify that you are eaters of human flesh and drinkers of human blood! You are even worse than the bloodthirsty Satan! He must still come to you to learn how to do what you, his servants, do!"

At these words, several Jewish Christians jumped on James, bound his hands and dragged him to the tower of their temple. They beat him and shouted: "You dog, you will not escape us again. You will not live another hour, blasphemer! We will show you how powerful our god the father is!"

Two Essenes, the brothers Stephen and Arasus, who were with James, were also overpowered, bound, and taken to the tower.

Many Jewish Christians had gathered in the square in front of the temple, singing psalms and shouting, "Throw down the dogs so that we may stone them."

Stephen was thrown down first. He sat up, and while blood was running from his mouth and ears, he said, "You are doing this in the spirit of Satan, who is your god. But I forgive you. True god Christ, I am coming to you now." Then some stones struck him, and he sank down dead.

After him came his brother Arasus, who died instantly when he hit the ground.

James was thrown down third. He was still able to say the words, "Christ, true god, I now come to you," then he sank down dead, struck by several stones.

James the Elder

James, son of Joseph and Klemena of Aramäas, born in Nazareth in 710, died in Salduba (Caesaraugusta) in 804 AD. His father was a carpenter and held the position of head of the Essene community in Nazareth. Raised in the spirit of the Essenes, James married sister Selama in 735, but became a widower after four years of childless marriage. He knew Mary from childhood and witnessed her conception and the teachings and works of Christ from his return from Egypt until his entry into his kingdom.

In 783 AD, James left Jerusalem and set out on his journey as a preacher of the teachings and works of the true god Christ. His journey first took him to Egypt, where he taught successfully in Pelusium, Tanis and Alexandria. James then travelled along the African coast to Cyrene and the southern cities of Auroh and Rehza, whose inhabitants belonged to the Anonita tribe. James then went to the island of Crete, where he taught in the cities of Lissus, Cnossus, Lyttus and Gortyna. Returning to Cyrene, he went to Arsinoe, Berenice, Philaenorum, Leptis, Graphara, Oea, Thanae, Carthage and Thagura, then further south through the mountains of Mauretania to Ctohumane, where he taught true Christianity to the tribes of Mausa, Kono, Babaur and Sura. The journey there took twelve years. In Ctohumane, James embarked for the land of Hispania, where he taught the word of Christ in the cities of Carteia, Hispal, Illiturgi, Toletum, Complutum and Salduba (Caesaraugusta). In Salduba, his teachings were very successful. He continued his journey to Rhodae, Massilia, Genoa, Pisae and Rome.

There were already Christians around Rome, but not in the city itself, as it was not accessible to the general population. The disciples Marchius and Pilate had already taught in the vicinity of Rome, and so James received a warm welcome from the Christians there. The brothers and sisters told him how poor the former governor Pilate had died and that false teachers who called themselves apostles of Christ had also been among them and had presented Christ as the only begotten son of the Jewish god of vengeance. Every day they had offered bread and wine to the Jewish god, whom they worshipped as god the father, declaring that this was the body and blood of Christ. But they had laughed at them and sent them away.

James taught the Christians around Rome for three months and explained everything to them. Then he set off again on his return journey via Gaul to Hispania. The return journey lasted from 798 to 804 AD.

In Salduba, the brothers and sisters welcomed James with the words: "It is good that you are here, for we need you! Behold, soon after your departure from Salduba, three Jews from Galilee came to us, who call themselves apostles of Christ and are now teaching throughout the region. Their names are Josephus, Simeon and Pachas. The Jew Hachais has given them a house in which they and their followers, many of whom are Jews, gather. There they sacrifice bread and wine to the Jewish god of vengeance, whom they call god the father, and dress like Jewish rabbis. Many people go to them because they get bread to

eat and wine to drink. The three apostles say that they do not know you and that your teachings about Christ are false. They explain to their believers that, just as every human being has a father, so does Christ, but his father is in heaven. He sent Christ into this world as his only begotten son to redeem humanity from sin and reconcile them with their wrathful father.

James explained the situation to the brothers and sisters and went to the house of the Jewish Christians the next day to teach there. Soon thousands of listeners were present. James explained to the assembled crowd: "I have walked with god Christ as a disciple. So hear from me the words that Christ spoke to the Jews about their god. He said to them, 'This god in whom you believe is the adversary of my spirit of truth and neighbourly love—Satan—and you are his servants.' I am a witness and can confirm to you that because of these words, the Jews hated, crucified, and murdered Christ, the god who became man. But Christ rose again from physical death on the third day and continued to tell them the truth. Call the three dishonourable Jewish apostles and ask them if there is any greater spiritual abomination than the god the father they praise? It is not for nothing that the worshippers of gods say that the Jewish god is the supreme among the evil gods. Beware of these false apostles sent by the High Council in Jerusalem. They are setting out to distort the true word of Christ and to make you faithful Jews in the name of Christ. These hypocrites want to lead you astray from the truth and command you to believe their stupid lies. I say to you: do not believe these servants of Satan and recognise for yourselves how foolish their lies of faith are. The spirit of the true god Christ is truth and charity and therefore also good and perfect. The spirit of the Jewish god, on the other hand, consists of lies, malice, vengeance, bloodlust, self-love and destruction and is highly imperfect. Judge for yourselves whether this spirit is divine or satanic, and admit that the Jewish god, whom these false apostles teach to be the father of Christ, is Satan. Whoever follows these servants of Satan should not say that he is a Christian, for whoever believes in the Jewish god and worships him is a blasphemer of the name of Christ."

At these words, the followers of the Jewish apostles began to curse and threaten James.

When James left the square, some of his listeners asked him to go with them and teach them more. When he entered a house with them, several servants hired by the Jewish apostles fell upon him and bound his hands. James remarked to them that this was not necessary, as he could not defend himself due to his age and weakness. The servants led him into the courtyard and tied him to a stone block with a rope. Then the three Jewish apostles approached James and said to him, "If you do not promise to teach about Christ in the same way as us in future, we will kill you!

James recognised Rabbi Simeon from Jerusalem among them and said to him, "I know you, you murderer of god! You too were involved in the crucifixion of Christ. It was not enough for you to murder the incarnate god, now you are also helping to murder his spirit of truth and love for one's neighbour! But I tell you, just as Christ rose from the dead with his body that you killed, so too will his spirit rise again. I do not fear death, for I know where I am going. But you will come to the one whom you willingly serve as a slave, who is Satan."

Then Simeon rushed at James and struck him in the face with his fist. He called five men armed with clubs and ordered them to beat James.

The men struck James with all their might. James immediately collapsed and gave up his spirit.

Thaddeus

Thaddeus, son of Joseph and Klemena Aramäas, was born in Nazareth in 708 and died in Babylon in 797 AD. Raised in the spirit of the Essenes, he learned weaving and practised it in his parents' house. Mary, Joseph's stepdaughter, was taught weaving by him and soon assisted him as an artist in the production of fabrics. Like James, Thaddeus was present at Mary's conception in Nazareth. For the last three years, he was a constant companion of Christ, god incarnate, and is thus an eternal witness to his words and deeds.

In the year 783 AD, Thaddeus, as a disciple of Christ, set out on a journey to teach the word of god among the nations. He took leave of his family in Nazareth and went with the disciple Thomas to Damascus, Byblus, Kades (Botrys), Hamath (Tripoli), Thipsa (Mariamme), Beroea, Ptetor (Hierapolis), Charan and Edessa. In Edessa, Thaddeus parted from Thomas and went alone to Nisibis, Azochis, Singara and Babylon. After three years of successful teaching, he travelled on to Orchoe, Uru, Ampe, Apamea, Persepolis (Apollonia) and Chala. In all these cities, he had a difficult time with the priestly caste of the worshippers of the gods. The people themselves, however, were good-natured and joyfully accepted the spirit of Christ.

In the year 797 AD, Thaddeus returned to the Christian community he had founded in Babylon. The brothers and sisters welcomed him with joy and complained about the Jews who were inciting the people and the priesthood against them. They told him that there were already Christians from Judaism in Babylon. Supported by the Jews, these Jewish Christians taught falsehoods about Christ. Their priests were dressed like Jewish rabbis and held constant services, pretending to sacrifice the flesh and blood of Christ in the form of bread and wine to a god the father, whom the Jews also worshipped as god. They went on to say, "They sing like the Jewish rabbis and give everyone as much bread and wine as they want. The priests tell their believers that they are as holy as Christ and will receive great power if they eat the bread as the body of the son of god and drink the wine as his blood. Many of the listeners drink themselves full and then, in their drunken state, make inflammatory speeches against us. The incited inhabitants are then hostile towards us and persecute us. Many of our brothers and sisters have already been beaten. The priests and apostles of the Jewish Christians say everywhere that you teach falsehoods and do not know Christ at all. We ask you to stay with us in Babylon and teach the truth about Christ."

Thaddeus then taught publicly about the eternal, true god Christ who became man, as well as about his words and works of charity, and explained to the assembled crowd, which soon numbered many thousands, what the adversary of the true god looked like in his deceitful, malicious spirit, and that all who merely believed in god or gods knew nothing about god and life. But in doing so, they also served the deceitful spirit of Satan. He said to the worshippers of gods: "You yourselves consider the god of the Jews to be the supreme among the evil gods. Behold, these false apostles teach you to believe that this spiritual spawn is the father of Christ. Judge for yourselves whether I, who have walked with Christ, speak the truth, or these false apostles, who are Jews after all. You are beings capable of cognition and can distinguish truth from falsehood and goodness from wickedness."

The listeners present understood Thaddeus' words and accepted the true spirit.

Thereupon, the Jewish rabbis and false apostles of the Jewish Christians joined forces with the idol priests to harm Thaddeus. They accused him before the city governor Jostar of seducing the faithful.

Jostar summoned Thaddeus and demanded an explanation of his teachings.

Thaddeus answered all the questions put to him and enlightened him and his officials about Christ and the shameless activities of the Jewish apostles. He said to him: "We, the true Christians, have no need of priests who teach a faith that is ignorance, nor do we seek such a position. We are not opponents of the emperor or any governor. Our task is solely to teach the spirit of the one true god, who became man in Christ and walked among the peoples. His spirit is truth and charity. This spirit binds no one, but sets everyone free. We, who have walked with god Christ as disciples, carry on his spirit so that all people may recognise him and not serve in faith a spirit of lies, wickedness and destruction, which comes from Satan. We want to make all people good and happy, which is only possible in the spirit of truth. This serves the good of all, which even the emperor and his governors can rejoice in."

Thaddeus showed Jostar a letter from Pilate, procurator of the Roman emperor, and explained to him: "An apostle or disciple who cannot identify himself with this is not a disciple of Christ. Pilate himself has recognised the eternal, true god Christ and is now a Christian. His officers and officials are also already Christians and have accepted the spirit of cognition. The wandering Jews who call themselves apostles of Christ are liars. The Jews are the ones who hated and murdered Christ, god incarnate, because he told them the truth. But since they received confirmation that Christ is the true god, they seek to defile and destroy his spirit. These servants of lies declare Christ to be a son of their vengeful god; they symbolically sacrifice Christ's body and blood to this spiritual spawn in the form of bread and wine, spreading the shameless lie that Christ instituted this. If the people knew the truth about Christ, they would be horrified by the spirit of these seducers."

Jostar held out his hand to Thaddeus and said to him, "I see that your words are true and good. Go and continue to teach!"

The next day, Thaddeus taught again in public. The Jewish apostles also came with their followers and several idolatrous priests to hear him. When he repeated, among other things, the words that Christ had spoken to the Jews in Jerusalem, namely that their god was Satan and they were his servants, a young idol priest jumped on him and stabbed him in the chest from behind with a large knife. Thaddeus collapsed, but still felt the writings being taken from his cloak. Another priest struck him on the head with a stone, whereupon he lost consciousness and died.

Thomas

Thomas, son of Teokenos and Maranka Araska, was born in 752 in Job (Artaxata) and died in 823 AD in Ohias (Japan). His father, head of the Essenes community in Job, witnessed the birth of Christ in Bethlehem. Thomas had already met Christ as a boy. At the age of twenty-six, he came to Nazareth to live with Joseph's family and worked there for some time with Thaddeus in the weaving mill. Then he went as a disciple with god Christ and is an eternal witness to his words and deeds.

In 783 AD, Thomas set out with Thaddeus on a journey to teach the word of god. Their path took them to Nazareth, Damascus, Byblus, Kades (Botrys), Hamath (Tripoli), Thipsa (Mariamme), Beroea, Ptetor (Hierapolis), Charan and Edessa. In Edessa, Thomas parted ways with Thaddeus and travelled via Melitene, Arsinia, Armavia (Maipheracta) and Atara (Arsesa) to Job (Artaxata). In Job, he taught for six years among the Essene brothers and sisters and then went to Ephesus to be present at the departure of the earthly mother of god, Mary. From Ephesus, Thomas returned to Job and travelled first to the land of Media and then on through what is now China to the Korean peninsula, teaching as he went. From there he sailed to the island of present-day Japan and taught in all parts of

the country. In the city of Ohias (Ohias was located near the present-day city of Kyoto) he founded a large Christian community.

The people of the island were good-natured and hospitable, but practised a gruesome cult, prompted by communication with errant spirits from the beyond. It was difficult to dissuade the inhabitants of the island from their beliefs.

The city of Ohias had over 18,000 inhabitants, of whom almost three quarters became Christians. Since Christian teaching excluded all ceremonies, the idol priests saw their income diminished and their honour violated. They persecuted Thomas and eventually killed him.

Bartholomew

Bartholomew was born in Caesarea by the Sea in 747 and died in Masara (India) in 833 AD. His parents were Gesur and Zelena, who were Essenes. His father earned his living as a shipbuilder in Caesarea. Bartholomew had already heard Christ's teachings as a boy. In 781, he joined the other disciples of Christ and is an eternal witness to the words and deeds of Christ, god incarnate.

In 783 AD, Bartholomew left Jerusalem and went to Caesarea to say goodbye to his own. Before Caesarea, he set out on his journey with two Essene brothers named Morea and Edagar to teach the word of god Christ. His path led him to Tyre and Than in Syria, from there to Hena (Ichnae) in Mesopotamia, Kares, further across the Euphrates to Sura, Derpes (Birtha), Aksima (Circesium), Demea (Hatra) and across the Tigris to Dimas (Dura), Gastana (Opis), Thopa, Albus, Casaei, Susa, Persetana, Carmana and Taruna until he reached India. Continuing through India, he taught in the cities of Akanda, Gangesa, Emdu, Obdsabu, Hiwis and Masara. Bartholomew remained in Masara for seventeen years and founded a community of true Christianity.

Masara, located on the site of the present-day city of Mandalay in East India, had 22,000 inhabitants at that time and was the seat of the ruling prince Busena. After five years of teaching in this city, almost all of its inhabitants were Christians. In 821 AD, the ruling prince and his family also converted to Christianity. A year later, Brother Edagar died. Bartholomew had meanwhile fully mastered the local language and now made short trips with Brother Morea to the surrounding areas, where he taught the word of Christ everywhere. During one of these trips, Brother Morea also died in the city of Schokula.

When Bartholomew returned to Masara, there was great discord among the Christians there. During his absence, five Jewish apostles had come to Masara from Babylon, who taught Christianity according to Jewish law and worshipped the Jewish god as father and Christ as his son. They succeeded in winning followers among the brethren, with whom they founded their own Christian community. They held services with sacrifices and psalm singing and opposed the true Christians.

The prince summoned Bartholomew and demanded an explanation of the new teachings of these apostles. Bartholomew explained everything to him, whereupon the prince immediately had the Jewish apostles arrested and expelled from the country. He made it clear to them that they would be executed immediately if they tried to teach in his country again. Bartholomew soon succeeded in convincing the misled brethren that the Jewish apostles had spread false beliefs, so that they recognised the nonsense of the Jewish ceremonies and joyfully returned to their original Christian community.

At the age of eighty-six, Bartholomew set out for the city of Soguna to teach there.

On the way, he was attacked by the five Jewish apostles, whom he knew only by sight, and thrown to the ground. They insulted him, called him an uncircumcised Essene Christian, and beat him on the head with clubs and stones until he collapsed and gave up his spirit.

Hioniwis

Hioniwis, son of the ruling prince Maschawe in Salem (India), was born in 756 and died in Pramen in 818 AD. His mother's name was Midiwe. Raised in the spirit of the worshippers of the gods, Hioniwis recognised the truth about eternal life through the teachings of Christ, the incarnate god, in his hometown and became a disciple of Christ. He made the return journey to Judea with god Christ and is an eternal witness to his words and works until his entry into his kingdom.

In 783 AD, Hioniwis left Jerusalem with the disciples Somola, Thimotens and Jakasar and set out on his journey home to continue teaching the spirit of the true god there. The journey first took them to the Arab cities of Petsa (Palmyra), Sotima (Dura), Araska (Anatho) and Radeat (Pirisabora), then to Persia to the cities of Ehima, Moraska, Ladoga, Tobuna, Topara, Pattala and on to India through the cities of Derachas, Zampai, Damasi, Godawasi, Beamai and Krisch to Salem.

In Salem, Hioniwis was warmly welcomed by his parents and the entire population. He first taught the spirit of the true god Christ in Salem and later throughout India.

In the year 802 AD, his father Maschawe died. Hioniwis was asked to take over the affairs of state as regent. However, he refused and founded a republic based on free Christian principles. The people were overjoyed, and there was great satisfaction and harmony among the inhabitants everywhere.

In 817 AD, the Christian republic was attacked by the prince of the neighbouring state. The republic offered no resistance to the enemy army and allowed it to advance as far as Salem. In Salem, negotiations were held with the prince of the enemy army, Prince Regent Mareha. They submitted to him on the condition that Christianity and its teachings would not be interfered with and that no one would be forced to believe in the gods.

The prince agreed to the condition and kept his word. The peaceful behaviour of the Christian inhabitants soon made such an impression on him that he himself accepted the teachings of Christianity and also imparted them to his sons.

After the death of his mother, Hioniwis travelled along the east coast to the Himalayas to teach the word of god. In the mountain town of Pramen, he founded a large Christian community and died there in 818 AD of a fever, deeply mourned by his brothers and sisters.

Somola

Somola, son of the physician Bouda, born in Salem in 763, died on the island of Suriwa (Ceylon) in 823 AD. His mother's name was Mira. Raised in the spirit of the worshippers of the gods, he heard, like his parents, the teachings of Christ, the god made man, in Salem and then went with him as a disciple to Judea. After Christ entered his kingdom, he left Jerusalem and travelled with the brothers Hioniwis, Thimotens and Jakasar through what is now Arabia and Persia to India, teaching along the way and spreading the word of the true god Christ as a witness to the great events in Jerusalem. After visiting the cities of Petsa (Palmyra), Sotima (Dura), Araska (Anatho), Radeat

(Pirisabora), Ehima, Moraska, Ladoga, Tobuna, Topara, Pattala, Darachas, Zampai, Damasi, Godowasi, Beamai and Krisch, he came to Salem and taught the word of god there for two years. Afterwards, he took his leave of everyone and wandered along the road to Gemara, teaching as he went, from where he embarked for the island of Suriwa (Ceylon). In the city of Askomali, after five years of work, Somola founded a Christian community that spread throughout the island.

At that time, there were hundreds of sects of errant Essenes on the island who worshipped the most gruesome cult and were extremely difficult to teach. Led astray by their communication with the afterlife, some worshipped animals as gods, while others sacrificed animals and even humans out of fear of the evil gods.

The island was very densely populated as a result of polygamy. Its inhabitants were very hard-working, but poor and extremely fearful. The priests appointed by the ruler Kolowasche used every trick in the book to exploit the people and take everything they had. They threatened anyone who refused to believe them that they would be reborn as an animal in this world and would have to pay dearly for their disbelief.

In 823 AD, Somola was attacked and torn apart by a hyena during a trip to the city of Malona.

Jakasar

Jakasar was born in Krisch, India, in 748 and died in Amur in 817 AD. His parents were named Karsa and Masona and were worshippers of the gods. Jakasar was a shepherd for his father. He married Witscha, who bore him three children, Jakasar, Moras and Taras. Healed by Christ from a severe fracture of his lower leg, he often heard his teachings in Salem afterwards. He then went to Judea as a disciple. Prince Maschawe took care of his family and provided for their livelihood.

After the true god Christ entered his kingdom, Jakasar left Jerusalem and, together with the disciples Hioniwis, Somola and Thimotens, set out on a journey to his homeland to carry on the spirit of truth as an eternal witness to the words and deeds of Christ. During the journey, he taught with the brothers in the cities of Petsa (Palmyra), Sotima (Dura), Araska (Anatho), Radeat (Pirisabora), Ehima, Moraska, Ladoga, Tobuna, Topara, Pattala, Darachas, Zampai, Damasi, Godawasi, Beamai and Krisch.

In Salem, Jakasar was warmly welcomed by his relatives and all the inhabitants and remained there for three years. Then he set out on his great journey over the mountains to the land of China. He taught and founded Christian communities in the following cities of India: Pena, Oschna, Belomasa, Santal, Adala, Drabas, and further in China in the cities: Jünowa, Bojag, Waschu, Tschagou, Wukio, Weitho, Thuho, Penshin, Peitschu, Witschu, Cinga, Noniho, and Amur. Amur was the site of his last ministry. The Christian community he founded there numbered over 4,000 brothers and sisters.

In 817 AD, Jakasar was invited by the Buddhist priests to teach them. When he explained to them the truth about god and eternal life and described their faith as ignorant and satanic, they attacked him, bound his hands and locked him in a dark room where, left without any food, he died after five days of hunger.

Thimotens

Thimotens, born in 748 in Salem, India, died in 826 in Salem. His parents were named Sair and Thewa. His father was the head of the Essene community in Salem and, as such, was present at the birth of Christ in Bethlehem. On the occasion of Christ's visit to India, he joined Mary and the disciples of Christ and went with them to Judea. He witnessed the great events in Jerusalem and the words and deeds of Christ, god incarnate, until his entry into his kingdom.

In 783 AD, Thimotens set out on a journey to India with the brothers Hioniwis, Somola and Jakasar. Together with them, he taught the word of god in the following cities of Arabia, India and Persia: Petsa (Palmyra), Sotima (Dura), Araska (Anatho), Radeat (Pirisabora), Ehima, Moraska, Ladoga, Tobuna, Topara, Pattala, Darachas, Zampai, Damasi, Godowasi, Beamai, Krisch and Salem.

When his father died in 790 AD, Thimotens was elected head of the Christian community in Salem. After the death of Prince Maschawe, he held the position of State Councillor of the Republic. When Prince Mareha seized power, Thimotens took over the post of governor of Salem, which he held until his death. He died of heart failure, mourned by all the inhabitants as a just statesman and good Christian leader. It was the year 826 AD, but according to the calendar of the country of Maschawe, it was the year 4784.

Matthew

Matthew was born in Bethlehem in 736 and died in Philippi (Greece) in 817 A.R. His parents were named Durimus and Hanada. They were worshippers of the gods. Barely a year old, Matthew lost his father, who served in the Roman army. At the age of seven, Matthew was already a shepherd on a farmstead belonging to the Temple Council of Jerusalem. Through his contact with the Essenes, Matthew also became part of their spirit; he is an eternal witness to the birth of Christ, god incarnate, in the shepherd's hut near Bethlehem. As a disciple and constant companion of Christ, he later also witnessed the words and deeds of Christ and the great events in Jerusalem.

After the true god Christ entered his kingdom, Matthew taught the spirit of truth first in Jerusalem and then in Galilee. Returning to Jerusalem, he went with Mary and his brothers and sisters to Ephesus and witnessed Mary's departure from this world. Working with John for a time, Matthew later left Ephesus and travelled to Sardis, Pergamum, via Troas to Philippi, Thessalonica, Berrhoea, Thebae, Thria and Athenae.

In Athens, he met the disciple Othaelos, who taught publicly and at the university about Christ and his spirit. However, Jewish apostles were also already at work in the city to spread Jewish Christianity. It took Othaelos and Matthew a great deal of effort to counter their lies. In the year 799 AD, Matthew taught in the cities of Agnus, Pentele, Aphidnae, Rhamnus, Phsaphis, Harma, Chalia, Helenis (Orchomenus), Delphi, Pharos (Pindus), Pharsalus, Aegae, Harlos (Heracleum), Drabescus, Dariscus, Ilium, Atarneus and Ephesus. In Ephesus, he told John about the struggles with the Jewish apostles, who sought to win believers for their Jewish Christianity everywhere through money and cunning. He stayed with John for a year. In the year 805 AD, Matthew left Ephesus and taught for twelve years in the regions of Thrace, Moesia, Illyricum and Macedonia.

In the year 817 AD, he returned to Philippi. The Arian Christians welcomed him warmly and complained about their persecution by the Jewish Christians. They reported that the disciple Peter had also been with them and had strengthened them spiritually.

Matthew publicly opposed the false beliefs of the Jewish Christians. The governor Prentanius summoned him and questioned him about his public teachings. Prentanius had been bribed by the Jews and wanted to forbid Matthew from teaching. But Matthew presented the letter from the procurator Pilate and explained to him that the Jewish apostles were merely agents of the Temple Council in Jerusalem, who were teaching falsehoods about Christ, the true god, and were supposed to establish a new Jewish faith in Christ's name.

Prentanius was very uncomfortable with Matthew' statement; he dismissed him with the words: "Continue to teach. But I cannot protect you from the Jewish Christians who are hostile towards you."

Matthew soon succeeded in convincing the people of the lies of the Jewish apostles, whereupon many of the Jewish Christians returned to the Arian Christians. The Jewish Christians had a temple that the Jews had made available to them. In this temple, they held daily services and symbolically sacrificed the body and blood of their supposedly only begotten son Christ, in the form of bread and wine, to the Jewish god, whom they called Father. The chief of their rabbis called himself Master, while the others were called deacons. During the service, they sang psalms, ate the bread, drank the wine and passed both to the faithful, saying the words: "Eat the flesh of the only begotten son of god, Christ, and drink his blood, which he sacrificed to the father on the cross, so that you may have strength and enter into the father's kingdom in heaven."

One day Matthew spoke to the congregation about the words that Christ had once said to the Jewish leaders in Jerusalem, namely that their god was the greatest spiritual spawn – Satan – and that they were his servants. Then some of the Jewish apostles began to shout and rant. Matthew replied to them: "You are among those who crucified Christ because he told you the truth and you could not bear it. But since Christ rose again with his murdered body and you cannot deny him as god, you now seek to deface and murder his spirit of truth and love for one's neighbour. But I tell you today that even if you murder his spirit, it will also rise again. The truth is founded in god and therefore imperishable in eternity."

Then came the Jewish rabbi Saul, who called himself Paul, and began to curse. Paul, dressed in a long cloak with a wide, embroidered hem, a belt around his waist and an Aaron's cap on his head, introduced himself to the assembled crowd as a preacher of Christianity and said: "Do not be swayed by this beggar boy, for he speaks nonsense. He reviles the Jews, but he was employed as a shepherd by the Jews in the farmyard in Bethlehem. If it had not been for them, he would have starved to death long ago. He has never attended school and yet he wants to be smarter than the scholars who have studied for years."

Matthew replied to Paul: "Being poor is no disgrace, and I cannot help it if the Jews exploited me from the age of seven. My poor mother had no money to send me to school. I am also glad that I did not attend your Jewish school, for your school wisdom consists only of lies and the practice of malice. You insolent Jewish rabbi, you heard the words of the eternal god Christ and saw his works, but you were still his zealous enemy. You yourself were present at Christ's capture, you yourself reviled and beat Christ, and you distinguished yourself particularly at his crucifixion. Afterwards, you persecuted us disciples like no other servant of Satan. Now you go around as a Jewish Christian and also deface the spirit of the true god. You slanderer dare to spread the lie that Christ is the son of David and a born son of the vengeful god of Zebaoth, who therefore sent him to earth as a human being to be glorified as his supposed father through his death on the cross! Tell me, you liar, what kind of god and father is this who has his son nailed to the cross and

demands the shedding of his blood for his glorification? Is this wickedness not enough to recognise what a spiritual outcast and libertine this god the father is, whom you preach so zealously?"

"I ask all of you who are gathered here: What man could demand such a thing of his son as a father? Whoever among you is not a born Jew and nevertheless follows these Jewish seducers, let him be circumcised and do not say that he is a Christian, for he is and remains a believing Jew and a servant of Satan, who need not be ashamed of himself."

Turning to Saul, Matthew said: "You Jewish rabbi have recognised the one true god, Christ, just as I have. But you continue to rage against him out of malice. I know that you will come to him one day. But consider what you are bringing upon yourself! For eternity you will reproach yourself for what you have done as a human being against Christ and his spirit. You will be unable to wait for the time when you can tell the truth about yourself to the brother who will one day hear us. I tell you: You and your followers can deface and murder the spirit of the true god Christ as much as you like, but he will rise again and bear fruit. Remember: the truth is and remains eternal because it is the property of the Eternal One. The lie is the property of Satan, your god. It originated with him and remains effective only until it is recognised."

After these words, the Jewish Christians felt deeply ashamed of their priestly rabbi and slunk away. The Arian Christians, however, cheered Matthew and thanked him for his words.

After about three months, Matthew went to the city of Suram to teach there as well. On his way back to Philippi, he was attacked at night by the Jewish Christians and taken prisoner to their temple. There, the priestly master and his deacons mocked him and beat him bloody. Then they had a pit dug in the courtyard, into which they threw him, bound hand and foot. They covered and wet his body with their filth, threw stones and earth at him, and filled in the pit.

Philip

Philip was born in Gergesa in 740 and died in Augustodunum (Gaul) in 817 AD. His parents, Gersus and Merana Donedo, came from Gaul. They were worshippers of the gods, but later became Essenes. Philippus ran a weaving mill with his father. In 781 AD, he came to Christ and became his constant companion. As a disciple of Christ, he is an eternal witness to the great events in Jerusalem and the words and deeds of Christ, god incarnate, until his entry into his kingdom.

In 788 AD, Philip left Jerusalem with other disciples to spread the word of god. His journey first took him to Gergesa, where he remained for over two years and taught throughout the surrounding area. He then went to Jerusalem, where Jewish Christians had already established an apostolic school for the propagation of Jewish Christianity under the protection of the High Council. They held daily services in the former temple of Saul. On his way through the towns of Galilee and Judea, Philip visited the Essenes and Arian Christian communities, which were offering strong resistance to the onslaught of the Jewish priesthood. Finally, he came to Bethany and continued to teach in the vicinity of Jerusalem from there.

There he was visited by the brothers Nicodemus and Arimathea from Jerusalem, who complained about the persecution by the Jews to which they had been exposed since Pilate's departure from Jerusalem. They told him what was happening among the Christians in Jerusalem and what vile lies the Jewish apostles were spreading about Christ

and the disciples.

Then Philip went with several brothers and sisters to Jerusalem and began to teach publicly in the square in front of the courthouse. Soon thousands of brothers and sisters gathered around him, thanking him with tears in their eyes for coming to them. Philip comforted them and encouraged them. He said to them, "Dear brothers and sisters, persevere in the spirit of truth and charity and walk the straight path to the Eternal One, for the earthly path is not long."

Then some Jewish Christians came and stood close to Philip. They were soon followed by a crowd of a thousand people led by several Jewish rabbis, who immediately began to shout and curse and took a stand against the Arian Christians. The tumultuous behaviour of the Jews and Jewish Christians led the Roman authorities to intervene against the assembly and send an entire legion of soldiers to the court to maintain order. The soldiers were almost entirely Arian Christians and immediately recognised that the Jews and Jewish Christians were the real troublemakers. The Arian Christians raised their hands in greeting, whereupon the soldiers took action against the Jewish troublemakers and drove them apart with blows.

After a few weeks, Philip left Jerusalem and Bethany and went to the cities of Nazareth, Caesarea by the Sea, Ptolemais, Tyre, Sarepta, Sidon, Meara, Damascus, Cochaba, Missena, Caesarea Philippi, Kedes, Bethsaida and Gergesa to teach there. In the year 804 AD, he took leave of his own and continued his teaching journey through Syria, Mesopotamia, Cilicia, Phrygia, Macedonia, Illyricum and Gallia.

On the way there, he encountered Jewish Christians in most cities who had formed independent religious communities under the supervision of priests. They called the true disciples of Christ false apostles and fought against their teachings about Christ. In the city of Augustodunum, also known as Tocasus, Philip succeeded in founding a large Christian community, to which almost all the inhabitants of the city professed their faith within three years. The governor, Vito Julius, was well disposed towards the emerging Christianity. Despite all the intrigues of the Jewish apostles, Jewish Christianity found no favour with the townspeople.

In the year 815 AD, Brother Mark and Sisters Claudia and Magdalene came to Augustodunum. For a time, they helped Philip to bring the spirit of the true god Christ to the inhabitants of the surrounding villages.

In the fourth month of the year 817 AD, Philip went with two brothers, Vitelus and Persobus, to the nearby town of Osonum to teach there. On their way back, all three were attacked by a horde of fanatical Jewish Christians, bound by their hands and dragged into a nearby forest while being beaten. There, a rope was placed around each of their necks and they were called blasphemers and Essenes' dogs.

When Brother Philip reproached them, saying that they were servants of Satan and murderers of the spirit of the true god Christ, one of them shouted, "Make short work of these dogs and hang them."

Philip recognised the man who shouted as Rabbi Saul of Jerusalem and said to him, "Saul, are you here too, you murderer of god? Have you sunk so low that you persecute us here and murder the spirit of the true god Christ, whom you have recognised just as I have? I tell you, just as you murder us, so others will murder you. I am going the straight path to Christ in his kingdom. But where do you want to go in your wickedness?"

Then Saul, filled with rage, approached him and began to beat him with a stick. Then he urged the servants to hang all three of them immediately. Philip and his two fellow

brothers were hoisted up on tree branches and thus suffered death by hanging.

Mark

Mark, born in Jericho in 744, died in Croton, Italy, in 823 AD. His father, Tita, was a Roman soldier and invalid; he was missing an eye and a foot. His mother's name was Mera. Both were worshippers of the gods, but through their association with the Essenes, they themselves became Essenes. Mark was employed as a shepherd by wealthy Jews. He often heard god Christ teach and joined him as a disciple in 781 AD. As an eternal witness to the words and deeds of Christ, god incarnate, he first taught in Jerusalem after god's entry into his kingdom and then, in 788 AD, travelled to Ephesus to teach, in order to be present at the departure of Mary, the earthly Mother of god, from this world.

From Ephesus, Mark crossed over to the island of Crete, where he taught in the cities of Lasaca, Gortyna, Cnossus, Lyttus and Liantera. From Crete, he travelled via Laconica to present-day Greece, where he stayed in the cities of Boeae, Minoa, Mycenae, Cleonae, Corinthus, Schoenus, Tripodiscus, Thria, Athenae, Agnus, Cephisia, Thoricus and Carystus (on the island of Euboea), where he spread the word of god.

From Carystus, Mark returned to John in Ephesus and reported to him on the success of his teaching as well as on the activities of the Jewish Christians. Their Jewish apostles were richly endowed with money, worked on people with all kinds of cunning and made them believers in the Jewish god of vengeance, whom they called the father of Christ. He told him that these seducers were getting there before the disciples everywhere and pretending to be disciples of Christ, spreading the shameless lie that Christ had prayed to god the father – the Jewish god – and shed his blood on the cross for his glory, for which he now sat at his right hand in heaven. "These liars," he said, "wear priestly robes like the Jewish rabbis, sacrifice bread and wine daily to the Jewish god, saying that this is the flesh and blood of his only begotten son, Jesus Christ, who himself instituted this. They then administer both to the believers and tell them that by doing so they will receive god and, like the son of god, gain much power and enter heaven. Because of the eating of bread, but even more because of the drinking of wine, many people go to them and, over time, become their fanatical followers."

John received this message with sadness, but comforted Mark by saying that god Christ had already foretold the coming of this satanic spirit. The year was 799 AD.

After staying with John for several weeks, during which time John met Rabbi Saul (Paul), Mark left Ephesus again to spread the word of god. He took with him writings that John had composed about Christ and his spirit, and travelled with the sisters Claudia and Magdala to Phrygia, Pontus and the Caucasus, teaching with them in the cities of Ancyra, Gangra, Amasea, Sinope, Trapezus, Phasis, Dioscurias, Sinda, Phanagoria, Panticapaeum, Theudosia, Chersonesus, Olbia and Tyras. He then continued on to Dacia through the cities of Athilas (Apulum), Mitara (Acidava), Sarmizegetusa-Ulpia, Acttrucum (Acumicum), Potaissa (Bassiana), Esriha, Tisia, Taurunum, and then to Pannonia through the cities of Sirmium, Perafa (Cibalae), Stephana (Marsonia), Sebina (Siscia) and Emona, from where he went to Gaul through the cities of Aquileia, Mediolanium, Aventicum to Augustodunum. Here Mark and the sisters met their brother Philip and gave him the writings of John. After teaching for a long time in the city and its surroundings, Mark said goodbye to everyone and went alone to the cities of Vienna, Genoa, Pisa, Rome, Capua, Naples, Thurii, Messina and Syracuse. In this city he met his brother Peter and taught with him for a year in Sicily. Then both of them travelled to Croton. Mark remained there, while Peter moved on to Rome.

There were already numerous Jewish Christians in Croton. Mark had great difficulty spreading true Christianity. However, over the course of six years, he succeeded in establishing a Christian community with over 8,000 members.

In the year 823 AD, some Jewish apostles came to the city and publicly taught the law of the Jewish god of vengeance, whom they called the father of Christ. Mark confronted these seducers, who called themselves apostles of Christ, and told them who their god the father really was, calling them liars.

The Jewish apostles then left, but returned after a while with a crowd of their followers, who were drunk, and immediately began pelting him with stones. Mark was struck on the head by a large stone and collapsed, whereupon some of the drunks rushed at him and kicked him until he showed no signs of life. Only through the intervention of the authorities was the body freed from the hands of the drunken murderers and handed over to the brothers and sisters of the Christian community for burial.

Claudia

Claudia, adopted daughter of the Roman Emperor Tiberius, was born in Corsica in 749. She died in 826 AD in Bononia (Gaul). Her mother's name was Osia and she was the daughter of the Roman officer Lucius Pelamus. At the age of twenty, Claudia was declared the adopted daughter of Emperor Tiberius, and a year later she married Pontius Pilate, the Roman procurator of Judea. Healed of an incurable illness by Christ, she recognised him as the true god and became a Christian. Even before Pilate was dismissed as procurator of Jerusalem due to the intrigues of Herod and the Jews, Claudia had decided with him to renounce all honours and dignities, to give away her possessions to the poor and to spread the word of Christ with the disciples. She went with Mary and her brothers and sisters to Ephesus and witnessed the great events in Jerusalem and other important events, as well as Mary's entry into the Kingdom of god.

In 799 AD, Claudia, Magdala and Mark left Ephesus and travelled through Phrygia, Pontus, Caucasus, Dacia and Pannonia to Gallia, to the city of Augustodunum, teaching as they went. After a long period of teaching in this city, Claudia, Magdala and Brother Tonicius, who was a disciple of Philip, went to the cities of Nevirrum, Condate, Augustobona, Arciaca, Durocatatauni, Durocortorum, Noviodunum, Augustomagus, Aug.Virom, Camaracum, Nemetacum and Bononia. In Bononia, they succeeded in establishing a Christian community that comprised more than half of the city's inhabitants.

In 822 AD, Jewish Christian priests also came to the city. They taught Mosaic law and called themselves apostles of Christ. As they had a lot of money at their disposal, they bought a house and held daily services there, praying to the Jewish god, whom they called the father of Christ, and pretending to transform bread and wine into the flesh and blood of Christ, which they then gave to their believers to eat and drink. In this way, they gradually recruited followers and sought to win over the true Christians. When, after some time, they saw that their work was not producing the desired results and that the brethren continued to follow the teachings of the true disciples, they decided to simply eliminate the disciples.

In 826 AD, Claudia, Magdala and Tonicius were attacked by paid servants of the Jewish apostles while they were teaching and taken prisoner to the Jewish-Christian temple. There, Tonicius was mistreated and then killed in front of the sisters. Claudia and Magdala were grossly abused by the drunken priests. After dark, they were taken to the sea, bound hand and foot, placed in a damaged boat and led out to the open sea. Left to the

waves of the sea, the boat soon filled with water and sank with both sisters. The sea of Britannicus thus became the grave of Claudia and Magdala, the true disciples of Christ. Claudia reached the age of 77, Magdala 79.

Pilate

Pilate was born in Rome in 723 and died in Dianis, a suburb of Rome, in 795 AD. His father's name was Alinus Pilatus and he was governor of Sicily, based in Syracusae. His mother's name was Osevila. Pilate attended school in Rome, became an officer and fought against the Germanic and Pannonian tribes. Appointed advisor to Emperor Tiberius, he married the emperor's adopted daughter Claudia and went to Jerusalem in 769 as procurator to put a stop to the activities of the Jews of Judea, Samaria and Idumea. Due to the vacillating behaviour of Herod, who sided with the Jews and even assumed the protectorate over them with the title "King of the Jews," they had seized almost all power. It took Pilate years to restore order to the administration of the country. Because of his energetic opposition to the ritual murders of the Jews and their intrigues, Pilate was one of the most hated men among them. During the time of Christ's ministry in Judea and Jerusalem, Pilate was able to recognise Christ as a great teacher and benefactor of humanity. He endeavoured to protect him and his disciples from the Jews; but until Christ's crucifixion he did not know – and as a worshipper of gods could not comprehend – that Christ was the true, personal god.

After Christ's entry into his kingdom, Pilate protected the disciples as long as he had legal power. After his dismissal as governor, he himself taught as an eternal witness to the great events in Jerusalem. His journey first took him to Ephesus, where he was present at the departure of Mary, the earthly Mother of god. He then travelled through the countries of Phrygia, Bithynia, Thrace and Illyricum, teaching as he went, until he reached the city of Salonae. From Salonae, he travelled by sea to Ancona and on to Rome.

In Rome, Pilate found few acquaintances and friends; he immediately requested an audience with Emperor Caligula, which was granted. Pilate reported to the emperor on his twenty-one years as governor, on the behaviour of Herod and the activities of the Jews, on Christ, the true god, and the great events in Jerusalem.

The emperor inquired about Claudia and presented Pilate with a report from Herod in which it was written that Pilate, as a follower of Christ, was inciting the people, turning the soldiers into Christians and thus striving for power in order to become emperor as Tiberius' son-in-law.

Pilate explained to the emperor that this was a lie on Herod's part and emphasised that he and Claudia had never had such plans. He gave the emperor his word of honour that he had nothing against him and would not make any claims on him. As a true Christian, he renounced his rank and also his right to be a Roman citizen.

The emperor was pleased with Pilate's words and said to him, "You are an honest man and will remain a Roman citizen." He even had money sent to him and gave his consent for him to live in the city of Rome.

Pilate, however, went to the suburb of Salaria to an old friend who lived as an invalid in a small cottage, and took up residence with him. There he wrote a report about his activities as governor in Jerusalem, about the shameless behaviour of the Jews, and about the words and deeds of Christ. He handed these documents over to the emperor. Then he devoted himself entirely to spreading the spirit of the true god Christ and taught in the suburbs of Rome. In the city itself, his teachings about Christ were ignored by the

rich, who wanted nothing to do with truth and charity and considered Pilate a fool.

At that time, no poor people were allowed to live or stay permanently in the city of Rome. The city was the residence of the emperor and the rich. It contained the government buildings, schools and other palaces. It had only 70,000 inhabitants, and everyone needed a permit from the government to live there. The suburbs of Rome, which were located at a corresponding distance from the city walls, had a population of around 800,000, including the military.

Pilate mostly taught the spirit of god to the old soldiers who owned plots of land with habitable huts around Rome, which they had received from the emperor to make their lives easier. He founded over twenty Christian communities in the vicinity of Rome and had many thousands of followers. Jewish Christian apostles also came and tried to win believers over to their lies. However, they were recognised everywhere by the brothers and sisters as Jews in disguise and were rejected.

In 795 AD, Pilate died after a short illness in the suburb of Dianis, deeply mourned by all his brothers and sisters as their good teacher and helpful brother.

Othaelos

Othaelos, born in Thesticis in 740, died in Gerenia (southern Greece) in 813 A.R. His parents were named Anathos and Helleanos. His father was a wealthy landowner and wine merchant. Raised in the spirit of the worshippers of the gods, Othaelos attended the university in Athenae and became a scholar and researcher of natural science.

During a research trip that Othaelos undertook with his own ship, he met Christ on the island of Cyprus and joined him as a disciple. He gave the ship to the crew and walked with Christ until his entry into his kingdom. In 788 AD, he left Jerusalem with the other disciples and went to Ephesus to be present at the departure of the earthly mother of god, Mary. Afterwards, he set out to teach the word of god in the cities of what is now Asia Minor, Thrace, Macedonia and Greece. In Colphon, Hypaepa, Philadelphia, Ceramon (Acmonia), Ancyra, Anorus (Aezani), Cotyaium, Calpe, Chalcedon, Byzantium, Selymbria, Aenos, Trainanopolis, Stryme, Maronia, Abdera, Myrcinus, Eion, Stagirus, Dium, Pherae, Athos, Torone, Scione, Pydna, Phila, Homolium, Lapathus, Limone, Phia, Aperantia, Aratha (Astacus), Tryta (Metropolis), Phancus and Thesticis, Othaelos taught with success. But soon he had violent disputes with Jewish Christians, who had sprung up like weeds as a result of the activities of the Jewish apostles. In his hometown, everyone welcomed him with jubilation. He remained there for over four years. His parents were still alive and were overjoyed to see him again.

Over the course of three years, Othaelos succeeded in uniting all the townspeople into a Christian community. The town was named "Charity".

Meanwhile, his parents died. Othaelos inherited their great fortune. He used the money to build a large poorhouse, a school and a large hall for the Christian community to meet. He distributed the rest of the fortune to the employees of his father's estate and to the poor of the city.

Then he went to Athens, where he taught at the university and also publicly preached the truth about god, who had become man in Christ, about creation and eternal life. The governor Ceneus then summoned him and forbade him to teach, on the grounds that the scholars and wealthy citizens were complaining about him because he associated with the poor and taught that all people were brothers and sisters, that everyone had the

same right to life and that earthly goods should benefit all people equally.

Othaelos realised that his efforts to persuade the scholars and the rich to accept the spirit of Christ were in vain. So he left Athenae again and wandered on, teaching in the cities of Thria, Nisaea, Schoenus, Tenea, Alea, Mantinea, Scope, Dipaea, Helisona (Thisoa), Asea, Eutaea, Scirus, Sellasia, Therapne and Gerenia (Geronthrae). He taught in Gerenia for two years and was very successful. More than half of the inhabitants became true Christians.

In the year 813 AD, the idol priests invited Othaelos to come to them to enlighten them on various questions. They entertained him with food and a glass of wine, to which they had added deadly poison. At the first sip, Othaelos immediately realised that the wine contained poison. He asked the priests why they were against him and wanted to murder him.

They denied having given him poison. But Othaelos said to them: "Behold, you teach belief in various gods that people of errant minds have conceived. You command believers to worship and revere these figments of the imagination. You think you are the spiritual leaders of humanity, but you do not know who the creator of the world is, where you come from, where you are going, and so you walk in the spirit of falsehood and wickedness. Your highest cognition is faith, which is the opposite of cognition – that is, always ignorance. You know nothing of spirit and life, and you act accordingly. Behold, I too was raised in this spirit of yours; but I was always concerned with recognising the truth in everything. Now I am a knower and glad that I have recognised the creator and true god in his perfect spirit of truth and charity, as well as myself. I do not fear earthly death, which you have already prepared for me in the spirit of ignorance and lies. I know where I am going, for I know the eternal, only true god, Christ, who dwelt among us as a human being and taught us his spirit. I rejoice that I will soon be with him in his kingdom of eternal peace. I am only sorry when I think of your passing. Before you, my dear brothers, lies a deep abyss. But I promise you that I will help you all one day, if you do not reject my help in the spirit of truth and charity and allow yourselves to be helped. Dear brothers, abandon the errant spirit of falsehood, do not be believers, but recognise the truth, for only recognition is and remains your property, which you take with you into the hereafter. Bring forth the will to recognise the spirit of the true god Christ, and act in him. He alone gives you peace, and thus you walk towards eternal salvation. I beg you, leave my brothers who walk in the spirit of Christ in peace and do not be hostile towards them; for they too will one day help you to be freed from the satanic spirit of lies, malice and destruction.

My strength is waning. I already feel the moment of passing over to god Christ and his own. So farewell and goodbye!"

Othaelos shook hands with everyone and collapsed. The priests present began to weep and asked the dying man to forgive them for their deeds. They took him in their arms and said: "You have brought us to the truth in your last hour. We promise you that we will accept the spirit of Christ and follow you!"

Othaelo's condition worsened rapidly; he lost consciousness and gave up his spirit.

Matthew

Matthew was born in Rome in 746. He died in Toletum (Spain) in 824 AD. His father's name was Antonius and he was an imperial officer; his mother's name was Orama. Both were worshippers of the gods. Matthew attended school in Rome and became first a court official and later a customs officer in Tiberias in Galilee. He often had the opportunity to hear Christ's teachings. When Christ raised a young man from the dead in Nain, Matthew recognised Christ as the true god and became his disciple.

After Christ entered his kingdom, he remained in Jerusalem with the other disciples until the year 788 AD, and then taught in the cities of Tiberias, Sidon, Tyre, Aradus, Laodicea, Antioch, Alexandria, Issus, Tarsus, Seleucia, Attalia, Myra, Xanthus, Telmissus, Halicarnassus and Ephesus. After the passing of the earthly mother of god, Mary, from this world, he took leave of his brothers and sisters and disciples in Ephesus and moved on, teaching the word of god, to the cities of Erythrae, Smyrna, Magnesia, Pergamum, Prusa, Nicaea and Byzantium. Matthew taught in Byzantium for two years and then travelled through the countries of Thrace, Macedonia, Illyricum and Gaul to Hispania, where he taught in the cities of Pompaelo, Nassia, Clunia, Pallantia, Lucus-Augusti, Bracara, Portus-Cale, Salmantica and Toletum.

There were already many Jewish Christians in Toletum. Matthew had to work hard to enlighten the misguided believers about the lies of the Jewish apostles. After three years of teaching, he succeeded in bringing three quarters of the population to true Christianity. He then travelled through the cities of Titucia, Segontia, Salduba (Caesaraugusta), Tarraco, Saguntum, Valentia, Dianium, Lucentum, Nova-Carthago, Basti, Castulo, Astigi, Hispal, Pax-Iulia and Olisipo (Lisbon), teaching as he went.

By this time, the whole country of Hispania was already dotted with Jewish-Christian apostles and priests. When he returned to Toletum, there was already a diocese there, which formed the organisation of the Jewish Christians. At its head was a bishop as apostle and shepherd of the faithful, who were considered his sheep. His paid subordinates called themselves deacons. The governor Lepantis, whom Matthew had taught about Christ years ago, was very good friends with Bishop Bethsadinus and protected the Jewish Christians wherever possible. On the other hand, he punished the Arian Christians when they told the Jewish apostles the truth.

The governor was very surprised when he heard that Matthew was back in Toletum. He summoned him and said, "I have been told that you have been dead for a long time. But since you are alive and back in this city, try to unite all Christians and stop them from fighting over god. Do not oppose the apostle Bethsadinus and his teachings. He has already given the city a lot of money and also supports the poor. He is very rich, and most of the population supports him. But you are poor and have nothing to offer the people but your teachings. But the people have nothing from these! If you do not want to work with the apostle Bethsadinus, then it is better for you to leave the city again."

Matthew replied, "I know why you support the Jewish apostle and his false teachings. You prefer money to the truth. You do not care that he is buying people so that they will believe in the Jewish god, who is Satan."

The governor replied: "What do I care about your teachings and whether Christ has a father? If you disturb the apostles during their worship, you too will be punished!"

Matthew replied: "I do not fear punishment, nor do I fear earthly death. I am not a servant of Satan to follow these Jewish liars who pretend to be disciples of Christ. Just think back to how often I have been with you and taught you the truth. I, a disciple of

Christ, have explained to you the words and works of Christ, the god who became man. You know his perfect spirit of truth and charity, and you also know what spiritual filth the Jewish god is, whom these seducers of men call the father of Christ. Do you want to make your subjects Jews for the sake of the money that these servants of Satan give you? I tell you that the effect of this satanic spirit will not pass you by, and you will also feel it!"

Matthew took his leave and went. The next day he began to teach publicly. Soon thousands of brothers and sisters gathered around him, rejoicing to have him back in their midst. Matthew enlightened the assembled crowd about the shameless activities of the Jewish apostles and pointed out where they had got all their money and what they were aiming to achieve with their generosity. He told them that all these apostles were merely the tools of the High Council in Jerusalem, which provided the money so that they could buy believers and turn them into servants of Satan, whom they passed off as the father of Christ.

After a few hours, several Jewish Christians, including Bishop Bethsadinus with the deacons, came to the gathering and listened to Matthew's explanations. Matthew spoke about the Jews' belief in a vengeful god who, under threat of the most severe punishments, demanded their unconditional obedience to his law of circumcision, rape, robbery and murder of other peoples, and the sacrifice of animals and even humans, who had to be slaughtered in agony and offered to him as a most holy sacrifice. He asked those gathered whether such spiritual filth could be the perfect spiritual being – the true god. He said to them: "You are cognisant spiritual beings and can distinguish good from evil. Judge for yourselves and admit sincerely that this supposed god is Satan. Behold, these Jewish liars are going around the world trying to make you devout Jews so that you may become servants of Satan like them. They use the name of Christ only as a figurehead to make it easier to ensnare you and lead you to Satan. If you want to become Jews, then let these Jewish apostles circumcise you and call yourselves Jews, but not Christians. The Jews nailed the eternal, true god to the cross because he had told them the truth, namely that their god is Satan and that they are his servants. But god Christ rose again with his murdered body and continued to tell them the truth. Since they cannot deny this and cannot erase the name of Christ, they are now murdering his spirit of truth and charity and seeking to deface him with the satanic spirit of their vengeful god. But I say to you: just as Christ rose again with his murdered body, so too will his spirit rise again. Satan's lies will only exist for you as long as you believe them!"

Then the Jewish Christians began to rage and rushed at Matthew. The attackers struck him on the head, and one of them drew a knife and stabbed him in the chest. Matthew fell to the ground and succumbed to his injuries shortly afterwards.

Marchius

Marchius, born in Rome in 741, died there in 792 AD. His father, Julius Pontabus, was an officer and advisor to Emperor Tiberius. His mother, Tita, was the daughter of the governor Vespanus in Cremona (Gallia). Raised in the spirit of the worshippers of the gods, Marchius attended university in Rome and then became a scholar of natural science. On a research trip, he saw Christ calm the storm and the spring tide in Caesarea by the Sea. He recognised Christ as the true god and became his disciple. After Christ entered his kingdom, Marchius remained in Jerusalem until 788 AD and then taught as a witness to the words and works of Christ in the cities of Joppa, Antipatris, Caesarea, Tyre, Sidon, Berytus, Aradus, Antaradus, Laodicea, Seleucia, Pieria, Antioch, Alexandria, Issus, Tarsus, Isaura, Sagalassus, Colossae, Tralles, Ephesus, Sardes, Thyatira, Adramyttium, Abydus,

Sestus, Abdera, Sirrhae, Astibus, Lychnidus, Scampa, Epidamnus, Apollonia, Hydruntum, Lupiae, Tarentum, Metapontum, Genusia, Aceruntia, Compsa, Beneventum, Teanum, Casinum, Signia, Tusculum and Rome.

In Rome, Marchius was greeted by his learned friends. He told them about the great events in Jerusalem, about Christ, his words and deeds. When Emperor Tiberius heard about this, he summoned Marchius to him.

On the twelfth day of the fourth month in the year 790 AD, Marchius appeared before the emperor in audience and told him about Christ, about Pilate and Claudia, about Herod and the activities of the Jews in Judea.

The emperor was astonished by his explanations and regretted not having seen and heard Christ. He asked Marchius to stay with him and teach him about the spirit of Christ.

Marchius remained at the emperor's court for two months and taught him about Christ, the eternal, true god, and his perfect spirit of truth and charity, about creation, the origin of lies and evil, about the true and earthly world, why and for what purpose we as human beings come into this world and where we go after death, about the error of mankind through the generally cultivated belief, which is ignorance, about the effect of the forces in the earthly and in the beyond. He analysed life for the emperor from the smallest to the greatest cognisable spirit.

The emperor followed the explanations attentively and said at the end: "I see that your words are true and good. I have been mistaken until now and have pursued things that are transitory and harmful to me. Tell me, will Christ forgive me for all my evil deeds?"

Marchius replied: "No one can sin against the eternal, true god Christ, for Christ bears no grudge against anyone and therefore has nothing to forgive anyone for. Those who act in ignorance or malice harm themselves and must forgive themselves. Understand that the spirit of the true god Christ can only be perfect in truth, which binds no one but sets everyone free. If you want to be pure in spirit, you need only change your spirit by seeking to recognise the truth in everything and acting upon it. Consider all people as your brothers and sisters, do not exalt yourself above others, help everyone as far as you can and as far as they allow themselves to be helped in charity, then you will have peace and walk the straight path to Christ in his kingdom."

The emperor did not hesitate for long and said, "I am weary of the reign and all the honours and dignities of being emperor. I do not want to be a fool and continue to be worshipped and served." He handed over the affairs of government to the heir to the throne, Caligula, and impressed upon him the words, "Be good to all people and remember that you too are only human like the others. I am leaving the scholar Marchius with you; listen to his words."

Tiberius took his leave of the members of the court, the dignitaries and his friends and went to Misenum.

However, the members of the court and the high dignitaries declared Tiberius a fool. A year later, at Caligula's instigation, he was murdered by poison.

Caligula did not allow Marchius to instruct him for long and also declared him a fool. Rejected by society and the scholars, Marchius also incurred the hatred of the idol priests, who from then on sought to take his life. In 792 AD, an idol priest attacked him in front of the Templum Augusti and stabbed him to death with a dagger.

Marchas

Marchas, born in Jerusalem in 730, died in Sichar in 793 AD. His father Habachs was high priest in Jerusalem. His mother's name was Phenena. Raised in the Jewish spirit, Marchas attended school in Jerusalem and became a Jewish rabbi. His father led a dissolute life, had many concubines and mistreated his wife, who died prematurely. Since Marchas did not entirely agree with the Jewish spirit and reproached his father for the lies and cruelties in the scriptures, he was rebuked by him and had to leave Jerusalem. He found employment as a rabbi in Joppa, Jericho and Caesarea, but fell ill with leprosy, whereupon he was rejected by the people.

Healed by Christ in Caesarea, Marchas recognised Christ as the true god and became his disciple. After god Christ entered his kingdom, he remained in Jerusalem until 788 AD and then moved to Ephesus to be present at the departure of the earthly mother of god, Mary. From Ephesus, he taught the word of god Christ in the cities of Iassus, Balbura, Caunus, Calynda, Xanthus, Patara, Phaselis, Aspendus, Coracesium, Selinus, Nagidus, Celenderis, Soli, Anchiale, Adana, Mallus, Laodicea, Antaradus, Hamath (Tripoli), Byblus, Sidon, Sarepta, Tyre, Ecdippa and Caesarea by the Sea.

In 793 AD, he went to the city of Sichar to teach there. When he arrived at the city wall late in the evening, the Jews greeted him with curses. They shouted: "You disgrace to the Jews, we will drive out your Christ just like that!" Some fell upon him and beat him with sticks and stones until he collapsed and died.

Veronica

Veronica was born in Caesarea Maritima in 723 and died in Ephesus in 784 AD. Her parents, Petar and Mara, had a shipyard in Caesarea Maritima and were Essenes. Married to the Essene brother Bathula, she became a widow in 779 AD and ran the business alone for a time. During Christ's last visit to Caesarea, she gave her possessions to her workers and joined Mary and the disciples to go with god Christ. She is a witness to the great events in Jerusalem and the words and works of Christ until his entry into his kingdom.

From 783 AD onwards, Veronica worked with Mary, Magdalene, Miria, Petronella and the disciples in Jerusalem and went with them to Ephesus. After Mary's departure from this world, she provided food and laundry for the disciples and died after a short illness in 794 AD.

The Church's assumption that Veronica offered Christ her sweat cloth to wipe the blood from his face on his last journey and that his face was imprinted on it is a legend and does not correspond to the facts. The existing sweat cloth relics are products of later Jewish Christians.

Petronella

Petronella, born in Capernaum in 769, died in Thessalonica in 837 AD. When Petronella was two years old, she lost her father Rufus. Her mother Maloina then married the fisherman Peter, who became the child's foster father. Petronella knew Christ from her childhood. In 782 AD, after the death of her mother, she became her foster father's constant companion.

After Christ entered his kingdom, she worked with the sisters and disciples in Jerusalem and then went to Ephesus, where she was present at the departure of the earthly

mother of god, Mary, from this world. Petronella then accompanied her foster father Peter on his travels to Thessalonica. There she married the Essene Christian Olenus and continued to teach the word of god after Peter's departure. Petronella vigorously opposed the Jewish apostles everywhere, who had established a centre of Jewish Christianity in Thessalonica but were unable to gain many followers. In 819 AD, the Jewish rabbi Saul, who called himself Paul and Apostle of Christ, came to Thessalonica and tried to bring the Jewish Christians into prominence through his priestly demeanour and his learned eloquence. Paul taught publicly, spared no expense, gave gifts to the poor, and invited everyone to the Jewish-Christian temple to eat bread and drink wine, acting himself as a priest of "god." He introduced purification – "baptism" – and many other ceremonies, behaving very skilfully as a Jewish rabbi. Many people just made fun of it, went there and had themselves baptised as Jewish Christians merely for their own entertainment, so that they could fill themselves with bread and wine. Paul preached to them that he had been appointed by Christ to his high priestly office. Christ had appeared to him on the way to Ephesus and given him the power to be his representative on earth because he, Paul, was a devout Jew and faithful servant of the father in heaven. He also showed his listeners his hands, on which were visible wounds similar to those Christ had had after his resurrection.

When Paul was teaching publicly once again, Petronella went with several Essenes and listened to his teachings. When he showed his hands to the assembled crowd, she saw that they bore artificial burn marks, intended to influence the believers.

Paul recognised Petronella, whom he had once stoned in Jerusalem, and was astonished to see her here.

But Petronella stood beside him and said to the assembled crowd, "Look, my dear brothers and sisters! I know this Jewish rabbi Saul from Jerusalem. He is one of the murderers of god; he distinguished himself as a Jewish rabbi during the capture and crucifixion of Christ. I myself have walked with the eternal, true, personal god Christ and can prove to you that this Jewish rabbi Saul spat in Christ's face and beat him with a wooden stick. I am a witness that he has zealously persecuted Christ's disciples and all true Christians, and I know that he has already had many captured and cruelly murdered. And this servant of Satan now goes among the nations and calls himself an apostle of Christ! He, the murderer of god and a hundredfold murderer of Arian Christians, pretends to be a representative of Christ and wants to convert you to Judaism in the name of Christ. Behold, because the temple council in Jerusalem cannot deny Christ's existence and cannot erase his divine words and works, it now endeavours to falsify the spirit of the true god of Christ with the satanic spirit of Jewish law and to portray Christ as the son of David and the avenging god of Zebaoth. The Jewish apostles have been sent out into the world by the High Council to mislead people about Christ, the true god.

Hear, Thessalonians, this Jewish rabbi and his subordinate priests want to make you believing Jews so that you will believe their lies and serve the Jewish god—this greatest spiritual spawn—as well as them, his chosen ones. In this way, the Jewish apostles hope to better exploit and deceive you and other believers. You who worship gods know and say yourselves that the Jewish people live mainly by deceit and that the Jewish god is the supreme god of evil gods! Thessalonians, do not let this seducer turn you into Jews and do not believe him and his priestly followers. Remain sincere people and have nothing in common with this murderer of god and the spirit!"

Paul stood paralysed next to Petronella and could not speak a word. Petronella turned to him and said, "Answer my question so that everyone can see that I speak the truth. Are you Saul, the Jewish rabbi who threw stones at me from the roof of Achaes' house in Derach Japhat?"

Paul trembled all over and walked away in silence. The gathered crowd began to laugh and shouted after him: "Don't come to us anymore, you Jewish rabbi, or we'll settle the score with you!"

Among the listeners was the governor Veranus. He summoned Petronella and congratulated her on her courageous behaviour. He asked for further explanations about Christ and the activities of the Jews in Jerusalem, and also inquired about Pilate, Claudia and Herod.

From then on, Petronella and her husband were frequent guests of his, and he and his own also became true Christians.

Petronella was the mother of five children. Until the end of her earthly life, she was active as a teacher of true Christianity. Her words were directed especially at women, whom she constantly admonished not to be unbelievers and not to believe the men in priestly robes. She said to them: "Do not be second-rate spiritual beings incapable of cognition, but follow me. We women are the bearers of the physical adaptation of future cognisant spiritual beings in this world. We already carry love for our neighbour within us and can also bestow it upon children and adults. The spiritual education of children, which is decisive for their later life, depends mainly on us. If people are to be good and true, we must above all strive to recognise the spirit of the true god Christ ourselves, so that as knowledgeable people we can educate our children in the spirit of truth. Let us set a good example and not lag behind our brothers in cognition."

In the year 837 AD, Petronella suddenly fell ill and died shortly thereafter, deeply mourned by all her brothers and sisters in the Christian community.

Salome

Salome, daughter of the Roman governor Herod Agrippa II, was born in Rome in 763 and died in Vindobona in 836 AD. Her mother's name was Lucia. Salome lost her mother at an early age and was raised by strangers in the spirit of the worshippers of the gods. She heard John the Elder teach and was the cause of his swift death. Later, she met Christ and witnessed his trial by the Jews before her father Herod in Jerusalem, his burial, his resurrection and his entry into his kingdom. When her father subsequently returned to the Jews and participated in the intrigues against Pilate, she rebuked him for his actions and left her father's house forever. She went to Mary and the disciples in Jerusalem and became a Christian.

After Mary's departure from this world, Salome remained with the brothers and sisters of the Christian community in Ephesus and taught the word of god herself.

In the year 833 AD, Salome travelled with the brothers John the Younger and Demetrius to the northern lands of the Roman Empire.

In Carnuntum, she caught a cold while washing clothes in the cold river Danuvius and arrived with a high fever in the area north of the Vindobona fort, where she found accommodation in a settlement located on a mountain. Her hosts belonged to the Hergunder tribe. They were very hospitable and lovingly cared for the sick woman. But Salome, who was already advanced in age, was unable to overcome her fever and died in the presence of the two brothers.

Jetar

Jetar, son of the idol priest Muscha, was born in Hesbon in 758 and died in 834 AD in Augila, Libya. His mother's name was Bethula. His father often took him to the Essenes and listened to their teachings. When Christ taught in Hesbon, he went to Christ on his father's behalf and became his disciple. Jetar is a witness to the great events in Jerusalem and the words and works of the true god Christ until his entry into his kingdom. Present at the departure of the earthly mother of god Mary, he then left Ephesus and taught true Christianity in the cities of Anaua (Peltae), Sagalassus, Aspendus, Coracesium, Selinus, Adana, Chalcis, Berytus, Bethsaida, Abila, Dion, Gerasa, Philadelphia and Hesbon. In Hesbon, he was warmly welcomed by the townspeople, who, with the exception of the Jews, were all already Christians. He taught them for a time and, after the death of his father, who had also become a Christian, continued his journey.

In 796 AD, Jetar came to Egypt and then on to Libya, where he taught the tribes of Libana, Cyrena, Amenonia, Nassammonia, Makopa and Augilara. In the city of Augila, he founded a Christian community which, within ten years, numbered over 30,000 Arian Christians. The city had about 40,000 inhabitants and was the seat of the ruling prince Sumala. He also became a Christian; he abolished slavery and polygamy among his tribe and no longer tolerated ceremonial cults involving dances, processions and sacrifices to the gods.

In 834 AD, Jetar was struck down by a severe fever. The prince, who was also the leader and teacher of the Christian community, rushed to the sickbed himself and took care of the sick man. Since thousands of brothers and sisters had come to see Jetar and say goodbye to him, the prince had him brought on his bed in front of the house so that everyone could pass by and see him. Jetar was still able to say the following words to his brothers and sisters: "I beg you, my dear ones, to continue to be true human beings and to act in the spirit of the true god Christ, whom you have received so abundantly, so that we may all find ourselves in his kingdom of peace and bliss and be together forever. Farewell!" Then he closed his earthly eyes forever.

Sietos

Sietos, son of the learned physician Mehasor, was born in 748 AD in Sukkot, Egypt, and died in 836 AD in Harwe, in what is now South Africa. His mother's name was Hamena. As a boy, Sietos was fatally injured when he fell from a donkey into a deep stone pit, but Christ raised him from the dead, and even at that age, Sietos recognised him as the true god. Sietos attended the schools in On and was ultimately a student of Luke. When Christ visited Sukkot again twenty-five years later, he joined Christ's disciples and witnessed the great events in Jerusalem and the words and deeds of Christ, god incarnate, until his entry into his kingdom.

At first, Sietos worked with the other disciples in Jerusalem, then he went with the brothers and sisters to Ephesus and witnessed Mary's departure from this world. From Ephesus, he returned with Luke to his homeland to continue spreading the word of god.

In Sukkot, warmly welcomed by the inhabitants, who were already all true Christians, Sietos remained there for a time and taught them. After the death of his mother, he gave away his inherited possessions to the poor and travelled south through Egypt. The area of his teaching activity was the east coast of Africa up to what is now the Drakensberg Mountains in Natal. In the mountain town of Harwe, he succeeded in establishing a Christian community over the course of eight years that included all the

townspeople. The tribe was black-skinned, possessed great kindness of heart, and communicated with the beyond in a deluded spirit. After the townspeople had accepted the spirit of Christ, Sietos became the leader of the community, which consisted of truly thinking brothers and sisters who helped one another. In 836 AD, Sietos died after a short illness. True Christianity was preserved among this tribe until the eighth century AD. Out of envy for the great harmony of this free, Christian-minded group of people, they were increasingly harassed by neighbouring tribes and eventually completely exterminated.

Lazarus

Lazarus, born in Bethania in 733, died for the first time in 783 and for the second time after his resurrection from the dead by Christ in 796 AD in Lyttus on Crete. His father Cyrillus was a wealthy silversmith. His mother's name was Bethula. Both were Essenes. In 773 AD, his parents died; Lazarus continued his father's trade with his two sisters, Miriam and Magdala. Lazarus was the head of the Essene community of Bethany, which had its meeting hall in his house. Joseph and later Christ with Mary and Luke stopped at Lazarus' family home on their return journey from Egypt to Nazareth. In later years, Christ and Mary stayed at Lazarus's house during their time in Bethany. Raised from the dead by Christ, Lazarus is a witness to his divine power and all his words and deeds. In 789 AD, he gave away all his possessions to the poor brothers and sisters and went with his two sisters, Miriam and Magdala, to Ephesus to be present at the departure of the earthly mother of god, Mary, from this world.

From Ephesus, Lazarus and his biological sister Miriam set out on their journey to spread the word of god as disciples of Christ. They taught in the cities of Priene, Miletus, Iassus and Cnidus, from where they embarked on a ship to the island of Crete. On Crete, they taught in the cities of Itanus, Legartus, Philus, Cnossus, Rhithymna, Gortyna, Telus, Tenoselo, Axos and Lyttus.

Jewish Christian apostles were already at work in all the cities of Crete. Lazarus and Miria had much to do to enlighten the existing Essenes about the lies of these seducers. Everywhere they explained to their listeners the spirit of truth and charity of Christ, god incarnate, and vigorously opposed the doctrines of the apostles sent by the Sanhedrin in Jerusalem.

In Lyttus, two Jews from Jerusalem, Alachim and Jahazil, were active as Jewish-Christian apostles. Lazarus publicly fought against their religious lies and thus incurred the hatred of the Jews and Jewish Christians. He said to the people: "Do not let yourselves be led from one faith to another, but recognise the truth about god and eternal life. The truth binds no one; it sets everyone free. Every belief in god is always only a belief, which is ignorance. Those who believe close themselves off from the truth, that is, from recognising the reality, the actuality, in everything; they act in ignorance and are slaves to lies. Faith is poison for the cognisant mind, through which people degrade themselves to the level of animals incapable of cognition and throw themselves away. The eternal, true god Christ, with whom I walked as his disciple, demands no faith and certainly no glorification through prayers or other ceremonies. God Christ himself came into this world as a human being so that people might recognise him in his perfect spirit of truth and love for one's neighbour and no longer need to believe in the lies of Satan and his servants. How often has the Eternal One spoken these words to people: 'Recognise me in my spirit of truth and love for one's neighbour and follow me. Those who only believe in me and my spirit have nothing to gain, for they do not possess my spirit as their own. All peoples are equal to me; none are chosen or favoured by me. I serve all cognisant spiritual beings and help everyone

who allows themselves to be helped in my spirit through my work in charity. You should all be sisters and brothers and serve one another. Everyone who needs help is your neighbour, and whoever brings help acts in my spirit and walks the straight path to me in my kingdom. Behold, Satan, this liar, and his servants demand charity only for themselves, but they themselves do not practise it. They say that they are the masters and teach the faith so that you may serve them in ignorance as servants and glorify them. All who consider themselves called and chosen by god are not of my spirit, but of the spirit of my adversary, Satan, who is the greatest spiritual outcast'. - Think, dear sisters and brothers, about the words of the true god and do not believe the Jewish apostles who want to make you Jews in the name of Christ."

The teachings of Lazarus soon led to success, and the population of the city turned away from the Jewish apostles. The hatred of the dwindling number of Jewish Christians towards Lazarus and Miria thus grew.

On their way back from visiting Helos, a member of the Christian community who had given away all his wealth to the poor of the city, Lazarus and Miria were attacked and murdered at night by hired servants of the Jewish apostles. Lazarus died at the age of sixty-four, Miria at the age of fifty-four.

Andrew

Andrew, born in 732 in Ecdippa by the Sea in Galilee, died in Arbela in the Principality of Achaea in 811 AD. Andrew had a brother named Joteros, who died at the age of fifteen. After the death of his mother, Andrew left his father's house and went to Bethsaida, where he worked as a weaver. Later, he bought a fishing boat with his brother Peter and fished with him on the Sea of Galilee. As an Essene, he often heard Christ teach and became his disciple.

After god Christ entered his kingdom, Andrew remained in Jerusalem for a while and then taught with Peter in the cities of Galilee. Returning to Jerusalem, he left the city again after thorough preparation for his journey and went with other disciples to teach in Ephesus, in order to be present there at the departure of the earthly mother of god, Mary, from this world.

From Ephesus, Andrew travelled on and taught in the cities of Tralles, Anaua (Peltae), Celaenae, Antioch, Laconia (Tyriaium), Laodicea, Pendus (Perta), Galasus (Coropassus), Garsaura, Melitene, Amida, Sapphe and Arbela. In all these cities, Jewish apostles were already at work, equipped with large sums of money, who literally bought believers and then incited them against the Arian Christians.

In Arbela, Andrew succeeded with great effort in founding an Arian Christian community, to which almost half of the inhabitants belonged. From there he moved further east to the land of Media to teach the word of Christ. He returned in 811 AD.

Meanwhile, the Jewish Christians had gained a firm foothold in the city and built a temple. In it, they held daily services, preached, sang psalms, and offered bread and wine as symbols of the flesh and blood of the crucified Christ to the Jewish god, whom they called the father of Christ. The apostles, dressed as rabbis, blessed these offerings and then gave them to the participants to eat and drink. They also publicly gave gifts to the poor, but secretly also to the prince of Achaea and his officials, who supported them and fought against the Arian Christians.

Andrew publicly opposed the teachings of the Jewish-Christian apostles and

explained to the people where they had got their lies about Christ from and who had sent them out into the world as apostles to spread the Mosaic law under Christ's name. The Jewish apostles also came with their followers and listened to his teachings. When he spoke of the Jewish god of vengeance and told them what a spiritual spawn this supposed god – Satan – was, they began to curse and revile him as a heretic and blasphemer. But Andrew continued to speak and asked them whether a spiritual being could be perfect and the true god, who, according to the wording of their scriptures, had chosen the Jewish people from among all nations and commanded them rob and murder others, who curses, condemns, threatens, punishes, takes revenge, and demands blood and burnt offerings of tortured animals and humans for his glorification.

The Jewish apostles and their followers were silent, but they were full of anger. Some of them seized Andrew, bound his hands and led him, amid the jeers of the Jewish Christians, into the Jewish-Christian temple. There Andrew was beaten and dragged into the forecourt, where his arms were tied to a wooden beam and this was fastened to a pillar at a suitable height, so that his body could only touch the ground with his feet when stretched out.

Since Andrew had been hanging from the beam with his arms for two days and was still alive, the Jewish-Christian apostles came to him with their servants and said, "We will let you go if you promise not to oppose us anymore and to teach as we do in the future. You only need to say that Christ is the son of almighty god and that he glorified the father through his death on the cross. If you do so, we will recognise you as an apostle of Christ and you can be our high priest!"

Andrew, who was very weak, replied to them in broken sentences: "You lying servants, you are very close to Satan in spirit. How can you make such a demand of me, knowing that I have walked with god Christ as his disciple and know his perfect spirit of truth and love for one's neighbour. You too have recognised the eternal, true god Christ. But you prefer the lies and malice of Satan, which is why you do not want to renounce his spirit. Not content with crucifying Christ, you Jews are now also murdering his spirit. But I tell you that just as Christ rose from the dead with his body that you killed, so too will his spirit rise again. You murderers can only destroy my earthly body in the spirit of Satan, but not my spiritual being, upon which the earthly body is built. I am going to the afterlife and will continue to live there as an eternal witness to the words and deeds of Christ, the god who became man. I am going to him, to his kingdom of peace. I do not fear death, for I am walking the right path and know that I will soon reach my goal. Nor do I bear you any grudge, and I will help you when you, murderers of the truth, come into the hereafter among those spiritual outcasts to whom you voluntarily submit yourselves. Consider what you are doing now and the path you are taking in your wickedness. I pity you for having sunk so low in spirit. Listen, you murderers, you can cut straps from my skin and torture me as you wish – I will tell you the truth until my last breath and continue to work in the spirit of the eternal, true god Christ. I say and do this not out of malice, but out of love for all brothers and sisters who are of good will to know the truth, so that they may have an example in me and follow me."

Then the Jewish apostles and priests began to curse and said, "You dog, you will soon see who god is and whether our almighty god has given us power. If Christ is the only god, then let him help you."

They stood a few steps in front of him and pelted him with stones. Some even boasted about who among them was the best shot. Andreas' body was already wounded by many stones and covered in bloody bruises when a stone struck his head. He still heard the words "The dog is still alive" and saw someone hitting him on the head with a piece of iron.

Then he lost consciousness and died.

Justus

Justus was born in Gerasa in 754 and died in Larissa in 828 AD. His parents were named Jean and Jula. They ran a farm and were Essenes. Justus had already heard John the Elder teach. He went to Christ in Lidus and became his disciple. After the true god Christ entered his kingdom, Justus first taught in Jerusalem and Caesarea Philippi, then in 789 he spread the word in the cities of Jericho, Philadelphia, Gerasa, Porpa, Canatha, Neapolis, Namara, Rimea, Agraena, Phaene, Zorova, Hippos, Hutita, Bethusa, Cochaba, Damascus, Chedbon, Lydia, Hierapolis, Cyrrbus, Batnae, Edessa, Samosata, Epiphania, Mallus, Tyana, Iconium, Laodicea, Apamea, Colossa and Ephesus. In Ephesus, Justus attended the passing of Mary, the earthly mother of god, and then moved on, spreading the spirit of Christ. His journey took him to the cities of Hypaepa, Dorylaium, Agrilium, Nicaea, Bithynium, Amastris, Amisus, Themiscyra, Cabirea, Cotyora, Domana, Satala, Resaina, Balalesa, Cepha, Dara, Singra, and Larissa. In most of these cities, Jewish apostles were already at work. Justus often had to fight hard against the Jewish Christians.

The Assyrian city of Larissa had 18,000 inhabitants at that time, most of whom were errant Essenes. They cultivated contact with otherworldly spirit beings and were misled by them because they believed them blindly.

Justus went to their meetings and enlightened them about their errors. He taught the brothers and sisters about the true god Christ and his spirit of truth and charity, and explained to them life on earth and in the hereafter. Over the course of five years, he succeeded in bringing almost all the townspeople to true Christianity.

In the year 824 AD (that is, in the year 128 according to Othoka, the Assyrian calendar), Justus was summoned to Arbela by King Abia. The king welcomed him warmly and thanked him for educating the people of Larissa so well and leading them to peace. He invited him to stay in Arbela and teach, so that peace might also come here and the struggle between the Jewish Christians and the Arian Christians might cease. Justus remained in Arbela and vigorously opposed the false beliefs of the Jewish apostles. The king himself was his eager listener and supported him in this. Before a year had passed, all the inhabitants – with the exception of the Jews – were true Christians. Thus, peace returned to the city.

In 826 AD, Justus returned to Larissa to continue his work in the spirit of Christ. Upon his arrival, the leaders of the Christian community informed him that during his absence, Jewish apostles had come to the city, pretending to be disciples of Christ. They had spared no expense, giving away bread and wine and preaching that Christ was the son of the Jewish god and had therefore sacrificed himself on the cross so that through his blood the father might be glorified and reconciled with sinful humanity. However, the brothers and sisters did not believe them, and so the Jewish apostles left again.

Justus remained with the brothers and sisters and continued to teach them. After barely two years, he fell ill with a throat ailment. He succumbed to this illness, deeply mourned by all the townspeople.

Luke

Luke, born in Sukkot in the year 736 (that is, in the year 7660 according to the Egyptian calendar), died in Thebes in the year 824 AD. His father's name was Luke Ethoma, and he was an economist and merchant by profession; his mother's name was Athsira. Both were Essenes. Luke attended the university in On; he became a physician, a scholar of natural science and a painter.

On was a university town, about five hours' walk from the large city of Etham in Lower Egypt. It was located between the two Nile Delta rivers Onae and Sithes.

Luke recognised god already in his youth. When Mary and Joseph came to Egypt with the child of god, he went to meet them and later accompanied Christ and Mary on their return journey from Sukkot to Nazareth. On the occasion of Christ's visit to On, he joined the disciples and became a constant companion of Christ until his entry into his kingdom. Later, working in Jerusalem with the other disciples, Luke helped John write down the words of Christ. He taught publicly and instructed the other disciples in geography and writing. He also painted portraits of Christ and Mary. In the year 788 AD, he moved with his brothers and sisters to Ephesus and was present when Mary, the earthly mother of god, departed from this world.

In 791 AD, Luke left Ephesus with the disciple Sietos and taught the word of god with him in the cities of Alabanda, Bergidia (Idyma), Halicarnassus, Caunus, Calynda, Termessus, Attalia, Coracesium, Selinus, Anemurium, Seleucia, Soli, Tarsus, Mopsuhestia, Issus, Antioch, Beroea, Apamea, Epiphania, Hemesa, Laodicea, Banibal, Damascus, Cochaba, Agraena, Rimea, Neapolis, Canatha, Kirioscht, Bostra, Athramath, Gamul, Hatita, Thantia, Gadda, Nimarus, Rabbath-Ammon, Asabara, Thamatha, Machiars, Agara, Rasada, Seba, Machra, Handar, Sula, Phara, Heroopolis, Phiton and Etham.

In most of these cities, Jewish apostles sent by the High Council in Jerusalem were already at work. Luke and Sietos often had to fight hard battles with them. In Egypt itself, despite all their cunning and rich donations, the Jewish Christians were unable to win many followers. In the city of Etham, most of the inhabitants were already Arian Christians, who welcomed Luke and Sietos with jubilation. Luke and Sietos told them what they had seen, heard and experienced in Jerusalem, Bethany and Ephesus, and explained to them the shameless activities of the apostles paid by the Jews against the true god Christ and his spirit.

The brothers and sisters assured Luke and Sietos that they would never stray from the spirit of truth and would not listen to the lies of these servants of lies. They said, "We have recognised Christ in his perfect spirit of truth and love for one's neighbour as the creator and true god, and we will not be dissuaded from this cognition by any threats or gifts. We know that the Jewish god, whom these liars call the father of Christ and command them to believe in, is the greatest spiritual spawn—Satan. We want nothing to do with people who consider such an abominable spirit to be divine and holy."

The scholars and friends of Luke also came from On to Etham and invited him to come to On to report on the events in Jerusalem and the subsequent events. They told him that the words of Christ were being taught and researched at the university. The teaching success was great and the number of students had also increased significantly. All the teachers and students were enthusiastic Christians who spread the word of Christ.

Luke went to On with joy and taught the teachers and students all matters relating to Christ and his spirit.

After staying in On for several weeks, he continued his journey with Sietos via

Phizan to his hometown of Sukkot.

In Sukkot, whose inhabitants were all Arian Christians, the brothers and sisters welcomed both disciples with jubilation. Luke remained in Sukkot until the death of his parents and taught publicly. In the year 802 AD, Luke returned to On and from there travelled on through Egypt, along the upper Nile, to the land of Aksum, spreading the word of god everywhere. His journey took him through the cities of Pharakos, Hanilon, Arianis, Arrilo, Nisopolis, Aegia, Athonis, Menthapol, Heracleopolis, Hamalis, Athoparia, Herolim, Thebae, Bethsipolis, Haratis, Abesinth, Abea, Singpolis, Ochothulis, Obtipolis, Habar, Pharakus and Thebai.

In Thebai, a city with over 30,000 inhabitants located on the Blue Nile in present-day Abyssinia near Lake Tana, Luke succeeded in establishing a large Christian community, which survived until the ninth century AD in the spirit of the true god. The inhabitants were black-skinned and practised mediumship with the spirit world in a misguided spirit, but were very receptive to the truth. After two years of teaching, all the inhabitants of the city and its surroundings, including Prince Habara with his household and officials, became true Christians. Until the end of his life, Luke experienced only joy among them. He died after a short illness at the age of eighty-eight, deeply mourned by his congregation.

Silas

Silas, born in Bethlehem in 768, died in Ascalon in 833 AD. His father Sirach was a Jewish rabbi and administrator of the Jewish farmstead in Bethlehem. His mother's name was Salome. In order to bring a false accusation against John the Elder for kidnapping, Silas was sent by his father to John as a twelve-year-old boy to go with him. However, Silas voluntarily remained with John and became his disciple and later also a disciple of Christ. As a witness to the great events in Jerusalem and the words and deeds of Christ, he worked among his brothers and sisters in Jerusalem after the true god Christ entered his kingdom. He then went with them to Ephesus to be present at the departure of the earthly mother of god, Mary, from this world.

In the year 791 AD, Silas took leave of the brothers and sisters and taught the word of god in the cities of Colossae, Celaenae, Antioch, Synnada, Midaium, Docimeum, Laodicea in Galatia, Missina (Germanicopolis), Cabirea (Laranda), Muinus (Cybistra), Mopsuhestia, Ramus (Anazarbus), Seleucia, Spacus, Henann, Epiphania, Carrhae (Gabala), Metipol (Paltos), Antaradus, Byblus, Damascus, Caesarea Philippi, Bethsaida (Julias), Capernaum, Gergesa, Gadara, Rapana, Gerasa, Rabbath-Ammon (Philadelphia), Hesbon, Jericho, Bethany, and Bethlehem.

Silas had more difficulties with the Jewish Christians in the northern countries of Asia Minor than in the southern ones. In Galilee, Judea and Idumea, the Jewish apostles had very little success, as the Aryans knew the Jews better and did not believe them. Jerusalem was the headquarters of the Jewish Christians. From here, Jewish Christian apostles were sent out to all countries with writings in Hebrew to spread the teachings of Christ falsified by the Jews. The Jewish Christians had established a school for the training of these apostles, which was headed by the Jewish rabbi and high priest Abidas.

Silas now remained with the Arian Christian community in Bethlehem and vigorously opposed the false beliefs of the Jewish Christians and Jews. He was often visited by his childhood friend Abigail. Abigail was a student at the Jewish-Christian apostolic school in Jerusalem and made every effort to persuade Silas to accept an apostolic office.

Abigail painted a rosy picture of the future if he became a Jewish Christian.

Silas asked Abigail to tell him about the goings-on in the Jewish-Christian camp and about the aims, purpose and teaching methods of the school of apostles, and learned the following: The establishment of the Apostolic School by the Jewish leaders had the purpose of counteracting and combating the emerging Christianity, which was directed against the Jewish faith, with a Christianity falsified in the Jewish spirit. Their plan was defined in the following points: 1. The words and deeds of Christ taught by the disciples are to be distorted and reproduced in such a way that Christ appears as a Jew, son of David and obedient son of the god of hosts. 2. The apostles appointed to the priestly office are to be provided with writings in which it is stated that Christ's parents were devout Jews and had Christ circumcised. Christ was also a devout Jew; he taught the scriptures in the temple, fasted, prayed to the Jewish god as his father, and cursed those Jewish leaders who had transgressed the father's law. Christ explained to his disciples that the father had sent him into this world to reconcile the Jews who had sinned against the father with him through his death on the cross. The cruel Pilate had Christ crucified. Christ's disciples were Jews. Christ called the worshippers of gods godless heathens and cursed them because they did not want to recognise his father, the god of the Jews. Christ had nothing to do with the pagans, never taught among them, and expressly rejected them. Christ left his flesh and blood in the form of bread and wine so that they might continue to be sacrificed to the father in heaven and so that believers might also receive them, thereby becoming powerful and holy like Christ. Christ only allowed the Jews to go to the heathens and the ungodly to teach them at their request. 3. When accepting heathens into the Christian community, it is important to ensure that they are circumcised; they must be taught that this is what the father and the son want and that Christ was circumcised.

Abigail added that 4,000 apostles, equipped with these writings and richly endowed with money, had already been sent to all countries with letters of recommendation from the High Council in Jerusalem to the foreign Jewish rabbis, in order to receive their support wherever possible.

Silas tried to dissuade Abigail from this satanic spirit of the Jewish leaders, but was unsuccessful. He then broke off all contact with him. He continued to teach the word of the true god Christ in the vicinity of Jerusalem and did not allow himself to be intimidated by any threats from the Jews.

After Pilate's departure from Jerusalem, the Jews found protection again with Herod. The Jewish leaders even persuaded him to replace the legions in Jerusalem, which were entirely composed of Arian Christians, with others. The officers and soldiers of the new legion received a lot of money from the Jewish leaders; frequent celebrations were held for them, and attempts were made to convert them to Jewish Christianity. Herod became increasingly dependent on the Jews and allowed himself to be influenced by them to such an extent that he succumbed to a treacherous proposal by the Jewish leaders, which aimed to achieve independence for the Jewish country. According to this proposal, the provinces administered by Herod were to be detached from Rome, declared an independent kingdom of the Jews, and Herod was to be elevated to its king. The Jewish leaders held secret consultations with him, sent messengers to the Jews living outside the Roman Empire, and secretly prepared them for what was to come. It was agreed that the Kingdom of the Jews would be proclaimed in the fifth month of the year 824 AD. The Jews living abroad would have the duty to stir up unrest wherever possible at that time, so that the legions could not be withdrawn and the victory of the Jewish kingdom would be assured.

However, Rome had learned of the plans of the Jews and Herod in time and

summoned Herod to Rome in 822 CE. He did not comply with the order, whereupon Emperor Vespasianus instructed his son Titus to march on Judea with fourteen legions and put an end to the activities of the Jews and Herod.

The commander Titus reinforced his legions with others that were made available to him along the way and invaded Judea in 823 AD with twenty-seven legions.

Herod realised that his plan had failed, so he left Jerusalem on the pretext that he had to go to Tiberias to bring the legions there to Jerusalem to reinforce his power.

When Titus arrived with his troops before Tiberias, Herod went out to meet him on the hill to the north-west and submitted to him. He confessed his guilt in everything and said: "I am a traitor to Christ, I am a traitor to the Emperor and to the whole people! I now regret that I listened to Satan and his servants, the Jews. Titus, I beg you, let me be executed immediately! I do not want to experience what is yet to come!"

Titus inquired about the situation in Jerusalem and asked Herod what he knew about Christ. Herod replied with tears in his eyes: "Yes, I am, like the Jews, a traitor and murderer of the spirit of Christ. Christ, whom I have recognised as the true god, has healed me of an incurable affliction, and for this I have conspired with the Jews and opposed his spirit of truth and charity. Be better than me and do not conspire with the Jews in anything, otherwise you will suffer the same fate as me. These people are deceitful and false like Satan himself. I repent of what I have done, and I beg you to let me die quickly!"

Titus gave the order to behead Herod.

As Herod lay bound on the beam, his last words were: "Christ, you are the true god! What will become of me now?"

As they marched on towards Jerusalem, Titus' troops carried out a thorough cleansing of the Jews they encountered along the way. Most of the Jews had already gathered in and around Jerusalem to take up the fight against the Romans. After several battles in the vicinity of Jerusalem, Titus succeeded in surrounding the city and driving the fighting Jews into it. During these battles, the legions in the city broke through the Bethlehem Gate and joined the besieging troops. They suffered heavy losses in the battle with the Jews as they left the city.

Titus sent a delegation of officers to the fighting Jews in the city with a request to surrender voluntarily. However, the delegation did not return; it was overwhelmed and killed by the rebellious Jews. Titus then gave the order to attack the city. On the north side, where the fortification wall was built on more level terrain and had no deep ditches for defence, the attacking troops worked their way forward using sandbags as protective barriers until they reached the wall. The advancing troops loosened the lower stones of the wall across a wide front and simply knocked them down one by one. As the Jews continued to put up fierce resistance, Titus had burning balls of pitch hurled into the city from the east when the wind was favourable, whereupon it went up in flames.

Now the actual storming of the city began through the breach that had been made. The fighting Jews defended themselves fanatically, but could not resist the advancing troops for long and were soon completely defeated. Over 60,000 Jews were killed and around 20,000 Jews were taken prisoner. Titus had the city walls completely demolished. Of all the buildings, only Herod's palace and a cavalry barracks were spared. All other buildings were devastated by fire and fighting. The siege lasted less than four weeks. It took place in the fourth month of the year 824 AD.

Titus first had his headquarters in Bethany and then moved it to Bethlehem. There

he heard about Silas and summoned him to him. He questioned him about the activities of the Jews and Jewish Christians and also inquired where the Jewish leaders had kept their treasures in the city.

Silas himself led him everywhere and showed him the burnt temples and palaces of the Jewish leaders. Titus then had his troops bury or burn all the corpses and gave the order to dig among the ruins until all the treasures of the temple and the Jewish leaders had been found. The work was a complete success. After six months of digging, almost all the valuable treasures, which were all located in deep cellars, had been brought to light; but of the city itself, only five hills covered with rubble remained. The governor's seat was moved to Jericho. The besieging troops withdrew, except for a small garrison.

Titus also asked Silas to explain to him about Christ, the great events in Jerusalem, Pilate and Claudia, and inquired about the whereabouts of the disciple John. When he heard that John was living in Ephesus, he said that he would visit him on his return journey to Rome. Before Titus left Judea, he gave the inhabitants of the surrounding towns of the former Jerusalem permission to take any usable building materials from the destroyed city, even if there were still treasures among them. Many people came and carried away everything that was usable, so that only the ground remained of the former city.

After the destruction of Jerusalem, peace reigned among the people of Judea, Idumea and Galilee. The Arian Christians were no longer threatened by the Jews. Silas taught in all the cities and was met with great joy everywhere. The Jewish Christians could no longer show any particular progress in these countries.

In the year 833 AD, Silas was invited by several Jews to come to Ascalon to teach them. Silas accepted the invitation. While he was teaching the Jews, several hired servants attacked him and dragged him into the temple, where he was reviled as a traitor to the Jews, beaten and murdered.

Peter

Peter, born in 735 in Aras, Syria, died in Rome in 823 AD. His father Peha was a shepherd on the Meierhof farm in Aras, and his mother's name was Jolana. Both were worshippers of the gods. In 772 AD, Peter travelled to Galilee to the city of Capernaum, where he fished with the Essene brother Andreas. In Capernaum, he met a poor fisherman's widow named Maloina Kleopa, who had a small child. He took her as his wife. The child, a three-year-old girl, was named Petronella after her foster father. Through his association with the Essenes, Peter also became partaker of their spirit. When Christ taught in Capernaum, Peter recognised Christ as the true god and became his disciple. After Christ's return from Egypt, Peter remained with him constantly and witnessed the great events in Jerusalem as well as the words and works of Christ until his entry into his kingdom.

Active as a disciple in Jerusalem and Galilee from the year 783 AD, Peter moved to Ephesus in 789 AD to teach and to be present at the departure of the earthly mother of god, Mary. From Ephesus, he then travelled on with his stepdaughter Petronella and taught the word of Christ in the cities of Lebedus, Erythrae, Sipylus, Elaea, Mytilene, Assus, Ilium, Abydus, Chersonesus, Aenos, Mesambria, Stryme, Maronia, Myrcinus, Stagirus and Thessalonice. After his stepdaughter Petronella married the Essene brother Olenus, Peter continued his journey alone. He travelled throughout Illyricum, teaching until he reached the city of Salonae. In Salonae, he founded a large Christian community

over the course of three years and then went to Narona, Scodra and Apollonia, and further to the cities and towns of Epirus and Achaia as far as Athenae. There were already numerous Jewish Christians in Athenae. Here, Peter had a lot of work to do to counter their lies. From Athenae he travelled to Crete, from there back to Achaia and on to the island of Corsica, where he taught in many cities and towns for over a year. From Corsica, the journey continued to Sicily. After a year of working with Brother Mark in the cities and towns of Sicily, he went to Croton and on to Rome.

Peter was not allowed to enter the city of Rome itself. He taught only in the suburbs and countered the false beliefs of the Jewish Christians, who, despite their many monetary donations, had few followers.

One day, Peter was teaching in the northern suburb of Desuna in a settlement for the disabled. He had several hundred listeners. Then, unexpectedly, Emperor Nero arrived on horseback with three other horsemen and approached the gathering. The invalids greeted him with joy, whereupon he inquired about their gathering. Peter approached him, greeted him and explained the purpose of the gathering. Then Emperor Nero dismounted from his horse. A chair was immediately brought for him to sit on. But the emperor requested another one for the elderly Peter, so that he could sit at his side and tell him his life story.

Peter told Emperor Nero about his experiences from his youth and then spoke about Christ, whom he explained to him as the true god. Emperor Nero was amazed at what he heard and asked further questions, whereupon Peter gave him full explanation of Christ's incarnation as true god, of the great events in Jerusalem and of the spirit of Christ in truth and charity. The emperor listened attentively to Peter's explanations for four hours and finally told him that his words were good and true and that he was a hero. Emperor Nero asked Peter how long he intended to stay in Rome and whether he would like to come to the city with him if he were called. Peter agreed, as he intended to stay in Rome. Emperor Nero gave money to the disabled and the poor and rode on.

Peter lived with the Arian Christians and continued to teach in the vicinity of Rome. A month later – in the fourth month of the year 819 AD – it became common cognition that Emperor Nero had lost his young life at the hands of treacherous murderers. Galba continued to run the government. The poor people mourned Nero and were very angry about the assassination.

The murders, arson and other atrocities historically attributed to Caesar Nero are an invention of the Jewish-Christian bishops who later fought for political power in the Roman Empire and who, in order to promote belief in the Jewish god and his law, portrayed Roman culture as extremely barbaric. Thus, they created the writings of a so-called Josephus Flavius, who never existed, and simply destroyed many existing writings that did not entirely correspond to Jewish Christianity – such as the writings of Tacitus – and replaced them with others created in their spirit. Apart from the blatant untruth that Nero – mind you, as ruler of the great Roman Empire – publicly appeared as an actor, singer, dancer and charioteer and performed to the delight of the audience, the atrocities attributed to him, such as instigating the burning of Rome, for which he blamed the Christians living in Rome and had them slaughtered in the most cruel manner in his garden in his presence, torn apart by wild animals and burned as living torches, are too obvious a lie. Moreover, it should be borne in mind that the Arian Christians, who were not very numerous at the time and lived only around Rome (there were few Jewish Christians in Rome at that time), were the most peaceful people there were, and that the city itself could only be entered with special permission.

The historical narrative that Rome was ravaged by a terrible conflagration during Nero's reign is only correct insofar as, during a festival in 808 AD, when a large fire was lit in the square in front of the Capitoline Temple in the presence of the emperor and dignitaries in honour of the gods, as a result of a sudden gust of wind, eight buildings on the Palatine Hill caught fire. However, the fire was extinguished after a few hours, with the young Emperor Nero himself participating in the firefighting efforts and even sustaining burns in the process. The claim that Nero had his own mother, Agrippina, and his stepbrother Britannicus, whose mother was Messalina, Claudius' first wife, murdered is factually incorrect, as Nero's mother was Claudius' first wife, Messalina, and Britannicus' mother was his second wife, Agrippina. Nero's stepmother, Agrippina, had his father murdered so that she could rule with Burrus, her lover, and install her illegitimate son Britannicus as heir to the throne. However, the imperial senate acted differently and appointed Nero as emperor. Agrippina was stripped of all her rights, and when the citizens learned of her actions, she and her lover, Burrus, were killed. Britannicus was ashamed of his mother and rejoined the Roman army as an officer. The Senate then arranged Nero's marriage to Octavia, daughter of the general Galba.

Nero was a young gentleman in all respects. He promoted sport among the poor and was very fond of children. He often had circus performances held for poor young people in the Pinciana public square and was frequently reprimanded by his father-in-law, Galba, and the Senate for paying too little attention to his dignity and spending too much time with the poor. Nero was too good to the people and ruled in name only. The actual government was run by his father-in-law, Galba, and the Senate. Nero was assassinated in 819 AD at the instigation of the Gallic governor Julius Vindex, who wanted Galba to be emperor. Octavia, Nero's wife, was not murdered; she received an honorary gift from the state and died on the island of Rhodes during the reign of Titus.

After about four years of successful teaching in the vicinity of Rome, Peter heard that the Apostle Paul had arrived and had just settled in the suburb of Ostiensis with a large staff of priests and deacons. Paul was dressed as a Jewish high priest. His subordinates also wore robes like rabbis. The population around Rome was completely unfamiliar with this priestly attire. Both old and young regarded Paul and his own as a circus troupe and followed them everywhere. After a few days, Paul went with his own to the suburb of Anio to teach there. Peter took several brothers with him and went to Anio to hear Paul.

Paul, dressed as a high priest in full regalia with an Aaronic cap on his head, stood with his priests and deacons on a hill in front of a wooden altar covered with a purple cloth. There was a whole mountain of bread on the altar. Next to the altar were barrels of wine and several cups for drinking.

Paul invited the curious crowd to come closer to the altar of god and then began to preach. He introduced himself to the assembled crowd as an apostle of Christ and said that he himself had walked with Christ and had been appointed by him as his representative in the high priestly office. In his further speech, Paul explained: Christ is the only begotten son of almighty god. God the father sent him into this world so that all nations might believe in the father and serve him. Christ also sacrificed himself to the father on the cross. He was born among the Jews; his mother Mary and his foster father were devout Jews; they had him circumcised as a child according to the law. Christ himself was a devout Jew, he always taught in the temple and strictly observed his father's law. He cursed Jews who did not observe his father's law. He drove the money changers and dove sellers out of the temple, saying to them, "My house shall be called a house of prayer, but you are making it a den of thieves!" As a good Jew, Christ also fasted, observed the Sabbath and all Jewish

holidays, and finally, on the occasion of the Passover, left his flesh and blood in the form of bread and wine so that they could continue to be sacrificed to the father and so that people could also eat and drink of them, thereby becoming powerful and holy like Christ.

At the end of his sermon, Paul invited everyone to pray with him to god the father and to participate in the administration of the bread and wine.

Paul and his priests then began to sing psalms. Paul spread his hands over the bread and wine and began to pray, saying, "Christ, son of David, son of god and our saviour, who takes away our sins! Come down to us so that we may receive you. May your father, our almighty god, give us the power that you, lamb of god, have received from him." Then Paul took a piece of bread, placed it on a fire lit by the priests, and sprinkled wine on it, saying, "Father, accept the sacrifice of the flesh and blood of your son Christ, which we, your servants, offer to you, holy father, as a sweet aroma, and let your wrath pass over those who glorify you." After this ceremony, Paul took a piece of bread and drank the wine. Then he gave both to the priests and deacons, after which he said to those gathered: "Come to me, all of you, and receive the body and blood of Christ, that you may have strength like him and become holy!"

The assembled spectators laughed and hesitated to go to him. But when some had tasted the bread and wine and found both delicious, many rushed to the altar to taste the bread and wine. Many enjoyed it greatly and said to one another that they did not taste flesh and blood in the bread and wine.

Peter now went up the hill to the altar and stood next to Paul. Many of those gathered already knew Peter and greeted him enthusiastically. Paul was quite astonished at Peter's sudden appearance; he prepared to shake his hand and hypocritically greet him as a brother in front of the people.

But Peter replied, "I want nothing to do with a circumcised servant of Satan." Turning to the assembled crowd, Peter said, "Romans, sisters and brothers! I, Peter, who walked with god Christ and am a witness to his words and deeds, have now seen and heard with you how this circumcised Jewish rabbi Saul, who now calls himself the Apostle Paul, blasphemes the eternal, only god Christ and his perfect spirit of truth and love for one's neighbour, how he, as a Jewish priest, symbolically sacrifices the flesh and blood of Christ to Satan, whom he calls god the father. Behold, this servant of Satan wants to make you Jews. He himself was a Jewish rabbi in Jerusalem and distinguished himself particularly in the torture and crucifixion of Christ. This murderer of god and hundredfold murderer of Arian Christians lies to you that he walked with Christ!"

Then Paul cried out to him, "Christ appeared to me on the road to Ephesus and gave me the power to teach. John also knows about this!"

Peter replied, "Yes, I know the words Christ spoke to you. They are: Saul, are you not yet weary of wickedness? Why do you persecute me with such great hatred and murder my people? Is it not enough for you to have murdered me on the cross that you also murder my spirit? Consider where this hatred will lead you! Turn back and renounce the spirit of Satan! You are creating suffering for yourself that you will have to endure for a long time! Saul, I tell you, my perfect spirit of truth and love for one's neighbour is eternal and will remain so forever! You and all Satan's servants with you may disfigure and murder my spirit as much as you like, but it will rise again among the peoples, just as I rose again with my body that you murdered, and it will bear fruit. But you will not be able to wait for the hour when you can tell people the truth about your earthly deeds and ways. Saul, I only want to spare you the suffering you are bringing upon yourself with these words of mine! My peace be with you!"

Paul cried out even more and called out to the assembled crowd: "Look, this liar knows better than I do what Christ has told me!"

But Peter replied, "Yes, I and all the disciples who have walked with god Christ know these words, because even before the Eternal One entered his kingdom, we heard them, like other things that will happen in the future, and saw them in the spirit." Turning to the assembled crowd, Peter said: "Behold, Romans, the Jews themselves nailed Christ to the cross because he told them the truth, that the one they call god is Satan, who casts himself away, and that they are his servants. Since the Jews can no longer deny and erase the incarnation of god in Christ, they now seek to deface and murder his spirit of truth. They simply pretend to be Christians and present Satan as god the father and Christ as his obedient son. In this way, they want to capture you Romans, who are Aryans, and turn you into believing Jews!"

Full of anger at these words, Paul began to rage and called Peter a blasphemer and a liar. The shouting grew louder and louder until the crowd began to shout too, and many took a stand against Paul. Some seized the bread and threw it at Paul, whereupon a fight broke out between the followers of Peter and Paul, which was only ended by the intervention of armed forces. Peter, as leader of the Arian Christians, and Paul, as leader of the Jewish Christians, were captured by the intervening soldiers and taken to the Nomentana barracks, where they were imprisoned as the actual instigators of the riot. Both were then brought before the magistrate and sentenced to death by execution before the people for inciting the riot.

After the verdict was pronounced, Peter and Paul were taken to the dungeon, which was located in the tower next to the barracks. This stood outside the city walls, at the western end of the large polyclinic.

The two condemned men were placed in a shared cell. Paul began to wail and collapsed in fear of the coming death. Peter tried to comfort him, but Paul replied, "You can easily face the coming death. But what will become of me? I am a great criminal against the truth. No man has sinned against Christ and his spirit of truth and charity as I have." He wept bitterly and said to Peter, "Brother Peter, I am also to blame for your death. I beg you to forgive me for what I have done to you and to help me in the hereafter."

Peter explained to him that no one could sin against the eternal, true god Christ and went on to say: "Every thinking person attunes himself spiritually through his thoughts and actions, and this attunement is also his property, which he takes with him into the hereafter. If he is deceitful and evil, he sins against himself and suffers the consequences, because he continues to live in the hereafter among those who are spiritually attuned to him. The true god Christ suffers no disadvantages as a result, only the person concerned. Christ does not reproach anyone, he does not punish or take revenge, but helps everyone in charity if they allow themselves to be helped in his spirit. You need not fear Christ, for he has nothing to forgive you. Be steadfast in the spirit of truth and charity, and you too will be helped.

After five days had passed, three soldiers came into the cell and said, "Today one of you will be executed! Which one of you will volunteer?"

Paul was frightened and began to lament and weep. The soldiers took him by the hand and said, "You are more afraid, so today will be your turn!"

Peter volunteered to go with them. So they took Peter, bound his hands, and led him through the city. On the way, Peter asked them where the place of execution was. They explained to him that he was a rebel and as such would be executed in public before the

people as a deterrent. The execution would take place in the Circus Augusti during the intermission.

The Circus Augusti, historically known as the Circus Maximus, was located on the southern slope of the Palatine Hill. Peter was not executed at the site where St. Peter's Basilica stands today.

Upon arriving at the Circus Augusti, Peter was taken over by a court official and two men and led up the stairs. Once at the top, the two men tied Peter's feet with a long rope. The court official asked Peter if he had any last wishes. Peter asked to be allowed to address a few words to the assembled people.

A trumpet signal then alerted the crowd to what was about to happen. The court official stepped onto a balustrade high above the audience, attached to a steep wall, and announced the death sentence with the following words: "The rebel Peter will be executed as a deterrent. He is guilty of rebellion, which is why his execution will take place in public. His request to address a few words to the assembled crowd will be granted!"

The two men took Peter, placed him on the balustrade and asked him to speak.

Peter began with the words: "It gives me great pleasure to be able to say a few words to you and that so many of you are present at my earthly death. So hear my words and keep them, that you may be witnesses of my passing for eternity.

I, Peter, a native Syrian, am a disciple of Christ. I have walked with the eternal, true, incarnate god Christ. I heard his words, saw his works, and recognised him. I am a witness to how he told the Jews the truth, that the one they call god is the greatest spiritual spawn – Satan – and that they are his servants. For this they hated him, persecuted him, captured him and let him die a torturous death on the cross. I confirm to you that Christ rose from the dead on the third day with his mangled body and continued to tell the truth to his murderers – the Jews. I was also present in Bethany when Christ took leave of us disciples and entered his kingdom, his earthly body dissolving.

Dear sisters and brothers! I have committed no other crime than to tell the truth to the murderers of god and the spirit – the Jews. In the year 789, I left Jerusalem with the other disciples and went to Ephesus, where I was present when Mary, the earthly mother of god, departed from this world. Then I travelled to the countries of Macedonia, Illyricum, Dalmatia, Epirus, Achaia, Crete, Corsica, Sicily, Italy and finally to Rome to teach the word of god. You know that Pilate, the Roman imperial procurator of Jerusalem, was also a disciple of Christ and taught in the area around Rome. You Romans can rejoice in him. The Jewish leaders, those servants of Satan, wanted to shift the blame for the murder of god onto you Romans. But Pilate, who knew their lies and intrigues, did not allow himself to be misled and remained steadfast until his earthly death. He recognised Christ as the true god and himself carried his spirit of truth and love for his neighbour to the nations.

"Hear, O Romans! Because the Jewish leaders can no longer erase the incarnation of god in Christ and his words and deeds, these servants of Satan are now defacing and murdering his spirit. They send Jewish apostles, richly endowed with money, into the world to impose on people, in the name of Christ, the belief that Christ was also a circumcised Jew and was sent by his father – the god of the Jews , in order to glorify the father as the obedient son of god and, through his death on the cross, to reconcile sinful humanity with him, the wrathful father. These Jewish apostles were equipped with false writings about Christ by the High Council in Jerusalem and sent out into the world. They travel throughout the Roman Empire and try to turn the Arian peoples into stupid, believing Jews through their lies of faith, so that they can then live a life of luxury at their

expense and be glorified by them as god's chosen ones. Behold, these Jewish servants of Satan, who call themselves apostles of Christ, are also active around Rome, poisoning the good Roman people with their hypocritical piety and their foolish lies of faith. And because I have stood up against these pests of the people, I am a seditionist. The Jewish rabbi Saul, who now calls himself Paul and an apostle of Christ, wanted to have me removed by trickery because I told him the truth publicly, but he himself was arrested and sentenced to death like me.

Romans, sisters and brothers! In my last hour on earth, I call out to you all: Recognise the greatest in spirit, the one and only, eternal, true god! He was here as a human being, his name is Christ! Recognise yourselves as cognisant spiritual beings, seek the truth in everything and do not be believers! Understand that we are all enclosed in eternity, and recognise why you live in this world, where you come from, what earthly death is, and where you go after death! I tell you, there is no spiritual death, but eternal life! After earthly death, everyone lives on in worlds of the beyond, which they create for themselves through their spiritual attunement to the true and good or to the untrue and evil with their own power! Do not be faithful sheep! You are cognisant spiritual beings, so recognise the truth, which is the reality in everything, and remain steadfast in it! Cognition is and remains your spiritual property, which no one can take away from you and with which you also enter the hereafter. Cognition abolishes the lie about death! Follow me, my dear sisters and brothers, so that in the last hour of your earthly life you may look forward to earthly death as joyfully as I, your sincere brother!"

The court official urged Peter to end his speech. The people began to shout: "Have mercy on this righteous man, have mercy on the old man!"

Peter concluded his speech with the words: "I greet you in the spirit of the eternal, true god Christ! See you in the hereafter!"

The crowd continued to shout, "Have mercy and release the old man!"

The court official, who found it difficult to control his excitement, signalled to the court's henchmen to carry out the sentence. Peter, whose feet were tied to one end of the rope while the other end was attached to the balustrade, was pushed down by the henchman. Hanging by his feet, Peter fell headfirst and struck his head against a pillar, dying instantly. Shortly afterwards, his body was removed from the rope, taken away and fed to the wild circus animals.

John the Younger

John (Joanus), born in Rome in 762, died in Ephesus in 858 AD. His father's name was Auris Burger and he was the son of a shepherd from the Germanic tribe of the Burgundians on the Rhine River. Recruited by the general Tiberius as a mercenary for the Roman army because of his striking height and strength, Auris Burger came to Rome. When Tiberius became emperor, he enlisted him in the imperial bodyguard. Later, he was appointed chamberlain to the emperor's daughter Claudia, who later became Pilate's wife. Julina, John's mother, was the daughter of a gardener near the city of Rome, who was also a Germanic tribesman and a disabled mercenary. Raised in the spirit of the worshippers of the gods, John attended the university in Rome and then travelled with his mother to Jerusalem to visit his father, who served as chamberlain in Pilate's house. Pilate and Claudia were very fond of John and wanted him to become a Roman official. John was also taught horse riding and javelin throwing, but found no pleasure in these activities. He often went to the Jews and attended their religious exercises and ceremonies, but soon

considered them ridiculous and satanic. He became acquainted with the young Judas Iscariot, who soon became very fond of him and taught him about the life and religious activities of the Jews. This increased his abhorrence of the Jews' behaviour. John also went to the Essenes in Bethany and listened to their teachings, which appealed to him greatly. He told his mother about them, as well as Claudia, who had already been taught many things and showed great interest. When Christ taught in Bethany, John went there to hear his teachings. Christ's appearance and his clear words made a tremendous impression on John, so that he considered staying with Christ. After Claudia's healing by Christ, John decided to walk with him as a disciple. Claudia interceded for him with Pilate and his parents, so that he received permission from them to remain with Christ permanently. From then on, John accompanied god Christ on all his journeys and is a witness to the great events in Jerusalem and all his words and works until his entry into his kingdom. After working with the other disciples in Jerusalem, John then went to Ephesus with the earthly mother of god in 789 AD and witnessed her departure from this world.

After the disciples left Ephesus, John remained with the Christian community there, together with the sister Salome. His work in Ephesus continued until the year 832 AD. During this time, he wrote in Roman language about the incarnation of god in Christ, about his travels, about his words and deeds until his entry into his kingdom. He handed these writings over to the Ariana Christian community in Ephesus.

During this time, John made longer and shorter journeys to the countries of Asia Minor. He taught the word of god Christ in the cities and towns of Bithynia, Pontus, Galatia, Cappadocia, Pamphylia, Cilicia and other northeastern border provinces of the Roman Empire. In all these cities, Jewish apostles were at work. They made every effort to win believers and establish Jewish Christian communities. They gave gifts to people everywhere to show their apparent charity. In doing so, they sought to accuse the Arian Christians of false charges before the governors and harm them. John was often called upon by the Arian Christian communities to assist them in their fight against Jewish Christianity and to intercede for them with the governors. He often had to appear before the governor Aquilus in Sardis, the procurator Aulus in Byzantium, and King Sakasgaba, the imperial prefect and provincial administrator of the province of Osroene, to plead on behalf of the accused Arian Christians. King Sakasgaba, who had his seat in Edessa, kept John with him for a full three months. He listened to his teachings about Christ, about the work of the Arian Christians and the activities of the Jewish Christians, whereupon he professed Arian Christianity with his entire household and released all the imprisoned brothers and sisters. Sakasgaba forbade the Jewish Christians from teaching and had all their apostles expelled from the country. John wrote down the most important things about Christ and his spirit of truth and love for one's neighbour in Roman language. Sakasgaba had these teachings translated by his officials into the language of his country, a mixture of Armenian and Aramaic.

In the year 825 AD, John received a letter of thanks from King Sakasgaba for his efforts, in which the king assured him that his province was being ruled in the spirit of Christ and that the entire population was overjoyed.

John replied immediately and handed the letter and a picture of Christ painted by Luke to the messenger who had brought the letter, in recognition of the king's truly Christian actions. This picture was a bust portrait, drawn with charcoal on wood and coloured.

In the same year, the Roman general Titus came to John. He informed him of the destruction of the city of Jerusalem and asked him what he knew about Christ, his work and his crucifixion by the Jews. Referring to Silas, Titus said: "I want to hear the truth

about Christ and his teachings and know why the devil's people, the Jews, are so full of hatred for Christ and murdered him. Herod's words made me think. That is why I have come to you!"

John taught Titus why the Jews had been so cruel to the true god, Christ, and explained to him the incarnation of god in Christ. He gave him comprehensive explanations about the spirit of the true god, about creation, about the work of the spirit, about our former life in the true world, about the spiritual fall there, about the purpose of our earthly life, and about our entry into the worlds of the hereafter or into the realm of god after our earthly death. Furthermore, he taught him about the error of the cognisant spirit beings – humans – about the eternal, true god and his perfect spirit of truth and love, but also about the adversary of the true god – the originator of lies and wickedness – Satan, whom the Jews worship as the only god and whom they serve in his devilish spirit. John also shared with Titus the words that Christ had once spoken to the Jews on Mount Salem near Jerusalem, and taught him about the shameless activities of the Jews after Christ's departure from this world, who, in their boundless rage against god, now falsify Christ's spirit and, under Christ's name, try to turn the Arian peoples into foolish Jews through money and cunning. John also introduced Titus to Salome, the former prince's daughter, who gave him further explanations about the activities of the Jews and their father Herod.

Titus remained in Ephesus for four weeks and showed the greatest interest in the spirit of Christ.

Before his departure, he summoned the governor Aquilus and ordered him to protect the Arian Christians and expel the Jewish apostles from the country.

Upon his departure, Titus warmly thanked John for his efforts and gave the Arian Christian community a large sum of money, remarking that he was pleased to see people who sought the truth, who got along with one another and who helped one another in charity. His last words were: "Should I ever need you, John, I will call you to come to me in Rome!"

Since the Jewish uprising in Judea had collapsed, the Jews living in the other provinces of the Roman Empire had also become subdued. The Arian Christians living in Asia Minor now had peace from the Jews and were able to develop unhindered.

In the seventy-first year of his life, John decided to leave Ephesus and carry the word of god to the northern lands of the Roman Empire. After a warm farewell to his brothers and sisters, John left the city accompanied by his brother Demetrius and sister Salome and travelled through the countries of Asia, Bithynia, Moesia, Pannonia, Noricum, Italy, Dalmatia and Macedonia, where he taught in the cities of Adrianopolis, Apollonia, Tomi, Tyras, Troesmis, Kamae (Castra Trajano), Ligusta (Germisara), Apulum, Sarmizegetusa, Ulpia, Taissa (Tibiscum), Sirmium, Mursa, Torentum (Iovia), Savaria, Carnuntum and Vindobona.

Sister Salome died in Vindobona. John and Demetrius continued teaching along the Danube River to Zesarent, Lauriacum, Castra Batava, Sorviodurum, Regina Castra, Abusina, Cordia (Augusta Vindelicorum), Abudiacum, Partanum, Veldidena, Bauzanum, Tridentum, Feltria, Ceneta (Patavium), Aquileia, Tergeste, Piquentum, Tarsatica, Senia, Epidotium, Aenona, Epidaurum, Lissus, Epidamnus, Apollonia, Aulon, Celetrum, Patosus (Edessa), Beroea, Alorus, Pella, Sindus, Thessalonice, Mygdonia, Arethusa, Pennana, Eion, Aenos and Ephesus.

On his journey, which lasted for about twenty years, John experienced more

suffering than joy with the population, as they were ignorant of god and eternal life, devoted to their faith and largely resistant to cognition. There were only a few Jewish apostles active in the northern countries, but all the more so in the southern regions. John was harassed by the Jewish apostles and often threatened with death.

On the sixth day of the fourth month in the year 855 AD, John arrived in the region of Ephesus with his companion Demetrius. While crossing the Cayster River late in the evening, John and Demetrius were attacked by several Jewish Christians who were already lying in wait for their arrival. Demetrius was struck on the back of the head, splitting his skull in two, and his body was thrown into the river. The horde then captured the elderly John and dragged him to the house of Sinus, where he was thrown into a dark cellar. The cellar was built of stone and had only a small air hole.

The next day, John was taken by several men and led up stairs to a large hall, which was furnished as a Jewish-Christian temple with an altar and sacrificial equipment. Several Jewish-Christian rabbis and high priests, dressed in Jewish priestly robes, were gathered there. John was shown to a seat. The supreme leader and bishop of the Jewish Christians in the province of Asia, named Darachis, approached John and said, "You are John, a disciple of Christ! We know that you have written down the words and deeds of Christ! We are also aware that you have opposed us and our teachings everywhere and caused our movement much harm. We demand that you tell us where your writings are! If you tell us, we will take your age into consideration and forget everything you have done to us! We also demand that you publicly teach the same as we do. If you teach, as we do, that Christ is the son of god and that our god sent him into this world as his father, we will appoint you Patriarch of Asia. We will glorify you as Christ's representative and carry you on sedan chairs, so that you may live out your life in honour!"

John replied to the bishop and his priestly entourage: "Do not try, you servants of Satan in human form, to tempt me to betray Christ, the true god. How can you, murderers of men and spirits, demand such a satanic thing? As long as I have breath, I will tell you the truth about what hypocritical pious liars you are! You have recognised the eternal, true, personal god in his perfect spirit of truth and charity just as I have. But you do not want to renounce Satan, whom you call god, because you are very close to him in spirit. I know that my words are in vain for you, for only one of you who are gathered here will in future find the will to break away from Satan and pursue the truth! Remember, you poor souls: only those who allow themselves to be helped and do not want to be servants of lies and wickedness can be helped! Consider that you only live in this world for a short time! Your priestly glory at the expense of the poor believers whom you seduce will soon come to an end! The hour will also come for you when you must go to the beyond, where you can take nothing with you but your spiritual attunement, which you create for yourselves through your thoughts and actions! You will enter a world where beings of your satanic spirit reside, and there you will feel the effects of this spirit upon yourselves. I pity you! But you need not pity me, for I am at the end of my journey. For me, departing from this world, which you servants of Satan turn into hell, is nothing but a joy! I walk the straight path that Christ, the true god, showed us disciples through his words and deeds. For me, god Christ did not become man in vain. For me, he did not take the effects of the satanic spirit upon himself in vain! Behold, Christ also came to you Jews. But how did you repay his love for his neighbour? You nailed him to the cross and tortured his body to death! Not content with that, you also falsify the words of his pure spirit with your satanic lies! But I tell you, no matter how much you rage against the spirit of Christ and mix and deface him with your satanic lies, he will rise again, just as Christ rose with his body that you murdered! You yourselves will have to be witnesses to the resurrection of the spirit, just like those murderers of god who were involuntary witnesses to the resurrection of Christ. Satan and

you, his servants, will rage against the risen spirit of truth, but you will stand powerless and have to recognise that lies can only exist until they are recognised!

I am the last disciple of Christ who is still alive. You have already murdered many of the others, and now you also have me in your power. But I know the hour when and how you murderers will send me to the beyond. I and all the disciples with me are and will remain living witnesses to the words and deeds of Christ, as well as to your satanic actions against the spirit of truth. We will be present again at the resurrection of the spirit and will bear witness to everything that god Christ has told us and that we have experienced on earth! At that time, the satanic spirit that you teach as holy faith will judge itself through its own effects! Those who have been raised in the faith will recognise the lies of faith you have invented as satanic through their evil effects and will cry out for the truth, which will also be given to them! These words of mine are only meant to serve as a testimony to you, for I see that you do not want to hear them and are full of hatred towards me!"

Then the priests cried out, "We will soon wear you down so that you will speak differently!"

John replied, "You cannot devise anything so evil and satanic that I cannot endure. I have already had enough of the satanic spirit and will also endure your malice, so that you may see what constancy is!"

The bishop and his own threatened John with their fists and shouted, "You will lie on the floor in the cellar on bread and water until you get tired of it." Some grabbed John by the arms and dragged him back into the cellar, shouting insults and curses.

From then on, John was closely guarded. His bed was the cold earth and his food consisted only of bread and water. Days, months and years passed. From time to time, the Jewish priests visited him, but he continued to tell them the truth. Among these Jewish priests was the Jewish rabbi Marzion, who asked John many questions and expressed an interest in the spirit of truth. He became increasingly fond of John and often secretly brought him food and wine to keep him strong.

John taught Marzion about Christ and his spirit and confronted him with the satanic lies in the scriptures. Marzion soon understood John's words and took a stand against the leaders and bishops of the Jewish Christian communities. As a result, he was forbidden from visiting John. If he continued to adhere to the teachings of the true disciples, he was threatened with excommunication. But Marcion went to the Arian Christians and told them that John was still alive and had been held captive by the Jewish Christians for three years in the cellar beneath the Jewish Christian temple.

This caused an uproar in Ephesus. The Jewish Christians, led by their bishop, realised that they had been betrayed and decided to get rid of John immediately. In their haste, they dug a pit under a large plane tree in Sinus's garden, dragged John there and threw him in alive. Then they rolled stones over him and filled in the pit. Thus, the last and oldest disciple of Christ met his death. He died on the thirteenth day of the second month in the year 858 AD – which, according to the correct chronology after the birth of Christ, corresponds to the year 108 AD – according to the current, incorrect chronology, in the year 104 AD.

The day after John's murder, the inhabitants of the city stormed the house of Sinus and captured all the Jews and Jewish Christians who were there. They denied having imprisoned John, but were soon convicted of his murder and handed over to the authorities. John's body was exhumed and then buried in the garden of the house of the Arian Christians.

The Apostle Paul

Paul, originally named Saul Bekhais, was born in 754 CE in Nain in Galilee, the son of the merchant Bekhais Saul and his wife Derais. In 764 CE, his parents, who were Jews, moved to Jerusalem and sent him to rabbinical schools. Paul learned the Jewish scriptures, became a rabbi and an zealous fighter in the ranks of the Lord of Hosts. Through his flattery, he managed to get himself appointed as a doorkeeper in the Sanhedrin. He was present at all the Sanhedrin's discussions concerning Christ, and soon, through his spying services – how Christ could be captured and murdered – he attained the dignity of a regular council rabbi. Informed by his friend Judas Iscariot about Christ, the true god, Paul often contemplated resigning his position as a rabbi and walking with Christ. But his ambition for dignity and his addiction to a life of debauchery prevented him from doing so and made him an increasingly fanatical rabbi.

Thus, Paul distinguished himself particularly in the capture of Christ, as well as in his torture and crucifixion. Paul inflicted wounds on Christ's body. During Christ's crucifixion, he pulled the rope so that his arms would be stretched out when nailed, and he was also the one who shouted the words to the Eternal One on the cross: "If you are god, come down! You have helped others, but you cannot help yourself! You are a blasphemer and a son of the devil!"

Paul was also present with the captured council members at the resurrection of Christ and thus became an involuntary witness to it. Nevertheless, he remained in the Jewish spirit of Satan and then worked diligently to distort the words of Christ and persecute the disciples, for which he was awarded the dignity of high priest and later of head of the Jewish Christian Church founded by the High Council.

Paul, who had been appointed high priest for instigating the murder of the disciple James the Younger and many Essenic Christians, raged against true Christianity like Satan himself. When he learned of the presence of the disciple John in Ephesus, he set out in his boundless hatred to go to Ephesus to eliminate John. His plan was to lure John to Jerusalem by trickery or, if that failed, to have him murdered there by hired servants. To this end, he had trained several men to pose as Essenes. With them, he set out for Ephesus.

On the way, Paul saw that the Essenes were widespread in all the larger cities and that it would therefore not be easy to carry out his plan. In the city of Alabanda, he sent his men ahead, except for his friend Ananias, so that they could scout everything out in Ephesus with John and report back to him. Paul and Ananias followed slowly. When they were about half a day's journey from Ephesus, Paul suddenly felt sick while walking. His vision blurred and he had to sit down. Ananias supported him and asked what was wrong. Paul replied that he could not see anything. Then it became light around him and he saw Christ standing before him. Christ spoke these words to him: "Saul, have you not yet had enough of your wickedness? Why do you persecute me with such great hatred and murder my people? Is it not enough for you to have murdered me on the cross that you also murder my spirit? Consider where this hatred will lead you! Turn back and renounce the spirit of Satan! You are creating suffering for yourself that you will have to endure for a long time! Saul, I tell you, my perfect spirit of truth and love for one's neighbour is eternal and will remain forever! You and all Satan's servants with you can deface and murder my spirit as much as you like, but it will rise again among the peoples, just as I rose again with my body that you murdered, and it will bear fruit! But you will not be able to wait for the

hour when you can tell people the truth about your earthly deeds and ways! Saul, through these words of mine, I only want to spare you the suffering that you are creating for yourself! My peace be with you!"

Paul asked, "Lord, what shall I do?" Christ answered him, "Go to John. He will tell you what to do next! He is teaching your people whom you have sent to him and explaining to them your encounter with me, which he sees in spirit!"

Then Paul saw his friend again with his physical eyes, who asked him what was actually going on with him. Paul, still quite dazed, said to him, "I have seen Christ; he has spoken to me!"

Ananias laughed at Paul for dreaming in broad daylight and continued his journey with him.

In Ephesus, Paul immediately visited John, with whom his emissaries were staying. John greeted him and explained, "I have just told your people about your encounter with Christ and also instructed them about the words you heard."

Turning to those gathered, John said, "Ask Saul himself about his experience, so that you may see that I have spoken the truth."

John then confronted Paul with his criminal intent and said to him, "You will not be able to carry out your plan! Turn back and renounce Satan! You now take pleasure in working in the satanic spirit! But this spirit will soon become a pain that you bring upon yourself. I tell you, you too will rejoice when, in the future, you will be able to tell your brothers and sisters on earth how deeply you had sunk in spirit and that you brought all this upon yourself through your own will!"

Paul remained in Ephesus for a while and then returned to Jerusalem with two companions, Barnabas and Ananias. The other brothers, eighteen in number, remained with John and became true Christians.

Paul came to Jerusalem quite contrite and reported everything to the High Council. The council members mocked him because his plan had failed, whereupon, filled with anger, he fell back into the spirit of Satan. He decided to go out into the world himself as the apostle to the Jews and to carry the word of Christ, falsified in the spirit of Jehovah, to the nations. The High Council had appointed him head of the Jewish Christians and given him the power to control all existing Jewish Christian communities. Paul was given a whole staff of servants and also the necessary funds so that he could exercise his power as supreme bishop. Taking advantage of the appearance of Christ, Paul went out as Christ's representative and led a truly extravagant life with the large amount of money. He travelled with his staff of priests and deacons to the countries of Syria, Cyprus, Sicily, Galatia, Bithynia, Thrace, Macedonia and Epirus, then turned back to Macedonia, Dalmatia, Italy, Sicily, Sardinia, Gaul and again to Italy to Rome.

As the chief apostle of the Jewish Christians, Paul had his scribes produce many writings about Christ, as well as his own words and deeds, which, written in the Jewish spirit, served as teaching aids and instructions for worship in the Jewish Christian communities. They were forged with the signatures of Christ's true disciples so that they would be considered authentic. In this way, tens of thousands of false writings about Christ were brought among the peoples, which became the basis of Jewish Christianity, which later developed into a world religion.

Paul heard that Peter was having great success among the inhabitants around Rome and that Jewish Christianity was finding it difficult to develop among them. In order to

give new impetus to the languishing Jewish Christianity, Paul set out to capture the Romans with pomp and money and to eliminate Peter when the opportunity arose. He devised a plan to challenge Peter to make a public statement against him and then to denounce him to the authorities as an agitator.

However, his venture in the suburbs did not quite succeed, and he was arrested as a seditionist, just like Peter, and sentenced to death.

After Peter's execution, Paul sat alone in his cell for seven days; he was in a state of mind that resembled madness. Tormented by remorse, Paul wept all the time and could not sleep. Only on the last night before his execution did he fall asleep from exhaustion and saw Peter and many other Arian Christians whom he had once had murdered in a dream. They all spoke words of comfort and charity to him, and he already saw himself among them in the afterlife.

When he awoke, all fear of the coming death had disappeared.

At noon that same day, three soldiers came into the cell and said to Paul, "Your last hour has come. You will be executed today and your body will serve as supper for the lions!" They mockingly remarked that the lions would have more to eat from his corpse than from that of Peter, who was so thin.

The soldiers then bound his hands and led him outside the northern city wall to the Flaminia festival grounds, popularly known as the Emperor Augustus festival grounds. These were located on the left bank of the Tiber.

When they arrived there, a horse race was just taking place. After it was over, Paul was led onto a podium. A horn player sounded a trumpet signal, whereupon the court official announced the upcoming execution to the people. He said: "Paul, a Jewish rabbi from Jerusalem, has been brought here as a ringleader of the uprising and will be publicly executed as a deterrent, in accordance with the law. The execution will be by beheading. His body will be thrown to the lions as food!"

The official asked Paul if he had any last wishes. Paul asked to be allowed to say a few words to the assembled crowd.

The official agreed, whereupon Paul began to speak: "People of Rome! Keep my words and carry them to all nations! I, Paul, am a Jew by birth and was originally named Saul. I attended the Jewish school in Jerusalem and became a rabbi. Later, I was called to the Jewish High Council in Jerusalem, where I became a member of the council, then high priest, and finally leader of the Jewish Christians and teacher of the falsified teachings of Christ. In my last hour of earthly life, I want to briefly show you my criminal deeds and actions so that you may recognise that I was the greatest criminal the earth has ever known. I confess to you openly that, as a Jewish high priest, I knew well the one whom the Jews call god, but who is not god, but the most abominable and cruel spirit being – Satan. His deceitful, vengeful spirit is the greatest spiritual abomination. His words, which he once spoke to people through mediators – prophets – are nothing but lies and true documents of Satan, which are forced upon people under threat of the worst punishments, so that they believe in him as an 'almighty god' out of fear and thereby voluntarily become his servants. To this end, Satan, who pretends to be god, needs instigators, who are his called and chosen ones, his rabbis and priests, so that they glorify and praise him as god on this earth and bring his satanic laws, which do not go beyond the earthly, into effect. These priests of his are only there to satisfy his bloodlust by offering agonisingly murdered humans and animals as sacrifices. As his servants, they also fulfil his desires, forbidding cognition and hypocritically seeking to circumvent it, and considering evil to be good,

godly and holy. They receive their reward for this in the earthly realm, in that, through the effect of the satanic spirit they teach, they can lead a life of luxury at the expense of their deceived believers, without effort and without work.

Behold, Romans, I too was such a servant of Satan. I decided for myself to follow his spirit and have acted accordingly. For this I was called to be high priest and, like the other priestly servants of Satan, carried out his desires to the point of horror. I too strove to be at the top, like Satan, to rule over others and to live a life of luxury at the expense of others.

You Romans are good and noble. You honour the truth to such an extent that you call good good and evil evil. Nevertheless, you are far from knowing the truth. You believe in good gods, whom you worship, and also in evil gods, whom you fear and to whom you make sacrifices out of fear. But your aspiration is to be good and noble. I tell you: if you had had the opportunity, as I did, to hear Christ's words and see his divine works of charity, none of you would have acted as cruelly as I did. I, poor man, confess to you that I have recognised Christ in his perfect spirit of truth and charity as the greatest in spirit, as the eternal, only god, who became man of his own accord and took the name Christ. I knew that god himself came into this world so that people would not be misled by the word 'god', but would recognise him as he truly is. But despite this cognition, I continued to act in the satanic spirit. I am a murderer of god and the spirit and a hundredfold murderer of those who recognised Christ and acted in his spirit. Behold, this is how I came to you through my satanic activities. I wanted to use cunning to bring Peter, the true disciple of Christ who truly carried on the spirit of the eternal god Christ, before the authorities. But through my satanic activities, justice has also overtaken me. I confess to you that Peter was executed solely through my fault; his blood is on my hands!

I, Paul the Jew, call out to you Romans in my last hour of earthly life: Christ is the true, personal god! His perfect spirit is truth and love for one's neighbour. He himself was there and also proved that he alone is the creator of the universe and the giver of life. Christ claimed nothing as his own. He himself took upon himself, as an example for us, the effects of the satanic spirit. But we Jews, the true servants of Satan, let him die on the cross because he told us the truth that the one we call god is Satan and that we are his servants. I myself am a witness to how Christ rose from the dead on the third day with his mangled body, continued to teach his spirit of truth, and entered his kingdom by dissolving his earthly body in front of tens of thousands of witnesses. Behold, because Satan and we, his servants, could no longer erase Christ's existence, his words and his works, we Jewish leaders decided to falsify his spirit and murder his true disciples. So we established a school for apostles in Jerusalem to train priests who, equipped with false writings about Christ, must teach that Christ was a circumcised Jew and son of David, that the Jewish god sent him into this world as his father so that people would believe in the father and his laws of blood, and that Christ, through his death on the cross, glorified the father and reconciled sinful humanity with him.

I, as the chief of the Jewish apostles sent out into the world, confirm to you that the task of all these apostles is only to make the Arian peoples, under the name of Christ, believing Jews and servants of the false spirit, so that Satan and his chosen ones may remain on top and rule over all peoples. The faith taught by these apostles has only one purpose: to make people spiritually blind so that they do not recognise the Jewish god as the real Satan and themselves as his chosen servants.

You Romans, sisters and brothers, beware of the Jewish apostles who call themselves Christians. Do not believe these hypocrites of piety. Capture them and judge them as you have judged me! But listen to those who say that Christ is the only true god. Recognise Christ's perfect spirit of truth and love for one's neighbour and act in accordance

with it! Then you can depart from this world with joy and enter a better afterlife! I do not wish anyone to walk the path to the afterlife as I have, although I know that no one will hold it against me and even those I have murdered will help me in charity. But whether I will find the strength to free myself from spiritual filth, I do not know! My confidence is that Christ, our all-benevolent god, will help me in his love for his neighbour!

Dear sisters and brothers! Keep my words and pass them on. Help me to make amends for the satanic deeds I, poor man, have committed!"

The people were very thoughtful about Paul's words and accepted them calmly.

Two men led him to the centre of the square, where the beam for his beheading was already prepared. They tied Paul to it, whereupon one of them raised the axe and cut off his head.

Raimund Kubasek

Although the present work is a work written down on a writing mediator, it would never have come about without ***Raimund Kubasek****. It was Mr Kubasek – a seeker of truth – who did everything in advance to obtain the desired information. The publisher of the work "Lebenserkenntnis Band II" (= original, uncorrected work, only published in 1976 by Bethania-Verlag) describes his work as follows:*

From around 1910 onwards, Mr Raimund Kubasek also became involved in researching occult forces. Initially as a layman and great sceptic, he participated as a guest in numerous spiritualist circles. He subsequently examined countless experiments with a wide variety of mediators and was finally convinced of the existence of unknown forces. Gradually, he became certain that spiritual beings from the beyond could communicate through a mediator. With the help of mediumistic communication, the researcher attempted to delve deeper into the spiritual realm of cognition. When he asked questions questions in this regard to the spiritual beings who communicated with him, he rarely received clear and logical answers. Accustomed to decisively rejecting phrases, theories, assumptions and conjectures, as well as dogmas and mere belief in a mysterious supreme being, he was not satisfied with the few useful answers he received. Determined to get to the bottom of the errors and ignorance of the otherworldly beings, he continued his intensive research in this direction. In his endeavours, the scholar soon encountered fanatical resistance and often even malice from most of the circle participants, who would not tolerate any criticism of the revealed spirit.

It was noticeable that in all the circles, the participants had no interest in profound questions and came together mainly out of curiosity and a thirst for sensation. Furthermore, the manifesting beings from the beyond always said and answered only what the circle leader and the séance participants expected. The researcher recognised that the circle leader is primarily responsible for the spiritual attunement of the medium and that, as a result of the uniform thinking and feeling of those gathered, only beings from the beyond with the same state of mind and similar character can find an adjustment. Furthermore, he realised that many beings who had already been living in the beyond for decades, often even millennia, possessed the same ignorance in spiritual matters, the same beliefs and also the same reprehensible character traits that they had had as humans.

In order to be able to continue his research unhindered and independently, Mr Raimund Kubasek trained one of his office colleagues, who showed great interest in this endeavour and also had good mediating skills, to become a hearing, writing and speaking mediator. Other mediators made themselves available for a wide variety of experiments, and in the following years the researcher had the opportunity to delve deeper into the field of cognition in question. He recognised the powers of suggestion, hypnosis and telepathy, the great responsibility of the experimenter and, last but not least, the dangers of spiritualistic communication for laymen and easily influenced people. Furthermore, he realised that the guide and leader of the medium is primarily responsible for the correct spiritual attunement of the mediator. It is essential that they fulfil the spiritual and character requirements and have the necessary experience in this field in order to be able to assess the transmitted spirit impartially and objectively.

Mr Kubasek made every effort to spiritually attune his colleague, who until then had been the most reliable of all mediators, so that beings from the beyond with a higher way of

thinking and good character traits could gradually make themselves known through him. With their clear and logical answers, these beings filled many gaps in the researcher's cognition. His goal was to use a suitable mediator to contact the former disciples of Christ and obtain a factual report of the great events.

He did not want to keep this report and his research findings to himself or to a small circle of people, but wanted to offer them to all people without exception and allow them to benefit from them.

During this time, the researcher gave public lectures, wrote a book entitled "A Ray of Light into the Darkness of the Secret Sciences," wrote relevant articles for newspapers, held discussions with renowned psychiatrists and influential church figures, and began working on individual topics for his philosophical-scientific work "Lebenserkenntnis Band I" (Cognition of Life, Volume I). In 1923, he founded a social association that was intended to be an educational institution for free cognition about creation, god and the nature of life based solely on insights. Anyone interested in gaining cognition was welcome to join the association. In regular lectures followed by discussions and using practical examples, Mr Kubasek endeavoured to introduce his listeners to the spiritual realm of cognition.

Over the years, the number of members grew steadily. Some fanatical representatives of the faith also joined the association. They had come mainly out of curiosity and soon rejected the principle laid down by the founder: "Be free and true in your thinking and helpful towards your neighbour." This small group of people succeeded in influencing and spiritually attuning the researcher's colleagues and mediators to such an extent that only spiritual beings with the corresponding way of thinking could adapt to him. At first hidden, but then increasingly obvious, the beings from the beyond also took a stand against the researcher. He endured the worst threats, malice and slander with the utmost calm and patience, still striving to restore harmony and not lose the mediator. But all the scholar's efforts failed. The mediator's correct spiritual attunement was no longer present, making further positive cooperation impossible.

Mr Kubasek did not allow himself to be discouraged by the difficulties, disappointments and hostility. Undeterred, he continued to search, research and teach, and also continued working on his first volume, "Lebenserkenntnis Band I" (Cognition of Life, Volume I).

In 1931, a member of the association and personal friend of Mr Kubasek's visited him one day and asked him to test his mediumistic abilities. He explained that it was his wish to make himself available to Mr Kubasek as a mediator for his further research activities. The test did indeed reveal mediumistic abilities. However, the researcher reserved the right to take time to consider the matter, because training and proper spiritual attunement require a great deal of time and effort, and because the basic character of the mediator is important and certain prerequisites must be met by all parties involved. Only after careful consideration and a renewed comprehensive discussion with his friend, a quiet, modest man, and his wife, did the researcher decide to take on the training.

In order to devote himself fully to his new task, Mr Kubasek took early retirement. The training and proper spiritual attunement took him a little over a year. Then the researcher had achieved his goal. He had succeeded in establishing direct spiritual contact with the former disciples of Christ through the new medium. They were able to express themselves without restriction because the medium's will was completely switched off and his mental and physical life substances had the necessary attunement and constitution for them.

The training had taken place in complete silence, and in complete silence, through

the mediator, the present factual report was produced within three years. The researcher worked mainly with the former disciple John the Younger. He discussed all the details and events from the period in question with him, asking questions again and again in order to obtain a clear picture of all the events from the time of Christ. As far as possible, the scholar tried to speak personally to the former participants through the mediator. In agreement with John, he then selected the events that were relevant to the work. Mostly late in the evening, when the mediator was undisturbed, he fell into a trance state, and using the foreign body, John wrote down the events and occurrences that had already been discussed orally and selected. The next day, these writings were handed over to Mr Kubasek, who elaborated on them and then used them as documentation for the factual report. While working on this report, the mediator adhered completely to the researcher's instructions. He showed neither interest nor curiosity in what he said or wrote.

In 1935, the manuscript for the historical work was completed. At about the same time, the researcher also completed the first volume, "Lebenserkenntnis" (Cognition of Life). A year later, he invited his friend and mediator on a trip to the Orient. Guided by the former disciples of Christ, he visited the historical sites and was able to convince himself of the accuracy of the information contained in the work.

The factual report had been transmitted just in time, for the following years brought unrest, political turmoil and the second, terrible world war. In a time of restricted freedom of thought and action, general confusion and ultimately fear, hardship, despair and destruction, it would have been impossible for the researcher to maintain the necessary spiritual attunement with the mediator.

The editor of the works "Lebenserkenntnis Band I" (Cognition of Life Volume I) and "Lebenserkenntnis Band II" (Cognition of Life Volume II), Mr Hans Mirtl, writes in the Kubasek biography in Volume I:

At the beginning of 1938, Raimund Kubasek became acquainted with Walter Krieg, the owner of the Lechner publishing house, in Vienna. The publisher expressed great interest in the scientific part of the work, and the author handed him the manuscript of the first volume. Confirmed by a handshake, it was agreed that the final date for printing would be determined by mutual agreement.

Amidst the jubilation of a large part of the Austrian population, on 12 March 1938, the country was suddenly occupied by strong units of the German Wehrmacht and declared part of the Third Reich as the Ostmark. With the National Socialist government's seizure of power in the Ostmark complete, it became certain that publication of the writings was out of the question. The new state leadership did everything in its power to nip free thought and action in the bud. Among other things, for example, all association activities outside the dominant party had to be discontinued. The "Cosmological Club" also fell victim to the Prohibition Act, and the association's hard-earned assets, which were intended for the dissemination of true cognition of life, were confiscated by the state.

During this time, the researcher also lost some of his closest colleagues. They told him that his principle of "being free and truthful in thought and helpful to one's neighbour" was no longer relevant. Their years of joint efforts in this direction had been in vain; there was no interest in his research results, and they could never be published. When he appealed to their reason and asked them not to believe anyone – not even him –

but to always examine every mindset objectively, they accused him of being an enemy of the state.

Raimund Kubasek was not discouraged by these incidents either. They affected him particularly painfully, but he was aware of the fickleness of human character, of how easily people succumb to influences that ultimately only bring ruin, since this trait is the cause of our human nature.

During the long and difficult years of war, Raimund Kubasek did not remain idle; he returned to his artistic abilities and painted watercolours and oil paintings. He also wrote future teaching aids, which were short treatises on current topics, analysed in the light of true cognition of life.

Shortly before the final collapse of the Third Reich, the former club premises at Starhemberggasse 42 in Vienna IV – which could not be expropriated in 1939 because it was privately owned by the researcher – were destroyed by fire during a bombing raid.

The end of the war brought untold suffering, misery, acts of violence and destruction; but nothing could prevent him from pursuing his life's goal with unyielding determination.

After an eight-year hiatus, he was allowed to resume his association activities at the end of 1947. At that time, the Austrian government was under the control of the Allied occupying powers, freedom was restricted and the economic situation was catastrophic. Due to two currency reforms in one year, money had become extremely scarce, leaving no hope for the publication of the work in the near future.

The author did not want to let the events pass by unused, and he decided to have at least some of the topics he had worked on during the war reproduced in the form of brochures. Even this modest project faced great difficulties, as paper was in short supply, rationed and only available with ration cards. Hans Mirtl, a long-standing club member, was able to procure the paper and find a reputable printing company to carry out the order.

The gradual easing of economic conditions prompted the researcher to contact the Lechner publishing house again at the beginning of 1949. He learned that the manuscript he had submitted in 1938 had been destroyed during the war and that the publisher, Walter Krieg, was no longer interested in publishing the work.

The author subsequently attempted to get his research work published by domestic and foreign publishers, but received only rejections from all of them.

For decades, Raimund Kubasek had accepted all adversities, setbacks and disappointments with the utmost calm.

He was deeply affected by the latest difficulties standing in the way of his life's goal, especially as he felt his health beginning to fail.

During a visit to the Mirtl family, the researcher told them about the rejections from the publishing houses and the futility of presenting his research work to the general public. Motivated by a desire to help, Hans Mirtl asked him if he would agree to him applying for a publishing licence himself, so that there would no longer be any obstacles to the publication of his writings. With a gleam in his eyes, Raimund Kubasek shook his hand and said, "John, you have my word, we don't need to discuss this any further."

Over the next few months, the researcher's health deteriorated noticeably until, in the first days of January 1950, an operation and a three-month stay in hospital became unavoidable.

In the meantime, Mirtl had obtained the publishing licence. It had been agreed between the author and him that, before the main work "Lebenserkenntnis" (Cognition of Life) went to press, the other topics written during the war would be published.

Notes from the owner of the websites search-for-truth.at and sauerschnig.at:

Mr Kubasek's works "Lebenserkenntnis Band I" (Cognition of Life Volume I) and "Lebenserkenntnis Band II" (Cognition of Life Volume II) were not published until 1976 by Hans Mirtl's Bethania Verlag publishing house.

According to Mr Franz Woller, there was renewed contact with the spiritual beings from the beyond, who made certain corrections to the work "Lebenserkenntnis Band II" (Cognition of Life Volume II). Mr Woller published this amended version under the title "Tatsachenbericht für alle Völker der Erde" (Factual Report for All Peoples of the Earth) in 1964 and sent copies to leading figures in the church and politics.

It appears that Bethania-Publishing no longer exists. Neither Woller's fact report nor the two volumes of Lebenserkenntnis are available anywhere.

I – Johann Sauerschnig – found Woller's factual report as a student at the Austrian National Library and had numerous conversations with Mr Woller. I also got to know the mediator, Mr Josef Griesmayer, and had his son, Dr Griesmayer, describe the events during the mediumistic transcription to me. Because I was very impressed by the report, I studied the statements intensively. When I learned that there were apparently two different versions of a true report – the factual report and the work Lebenserkenntnis Band II (Cognition of Life, Volume II) – I could not understand this. When I also discovered further inconsistencies and obviously incorrect scientific statements, I was very disturbed. I found it difficult to comprehend, and still do to this day, that there can be beings who appear truthful, sincere and open, yet make claims that are at least partly untrue.

I did not actually want to publish the "factual report" on the internet, but now – some fifty years after meeting him – I have finally decided to do so. I hesitated because the "factual report" could generate anti-Jewish sentiments, as it portrays the god of the Jews as deceitful and evil and describes the Jewish leaders as the murderers of Christ. I therefore emphatically point out that the Church commands us to believe in the same god and that no one has the right to hold today's Jewish people responsible for events in the past. I also fear that believers might accept this impressive account uncritically and produce a new faith under the guise of cognition.

This is my renewed attempt to do something about the devastating dumbing down and intellectual rape perpetrated by the church leaders. All previous attempts by myself and other critics of the church have been largely ineffective.

At www.search-for-truth.at, you can find out what I have discovered and experienced in "My Search for the Truth".